

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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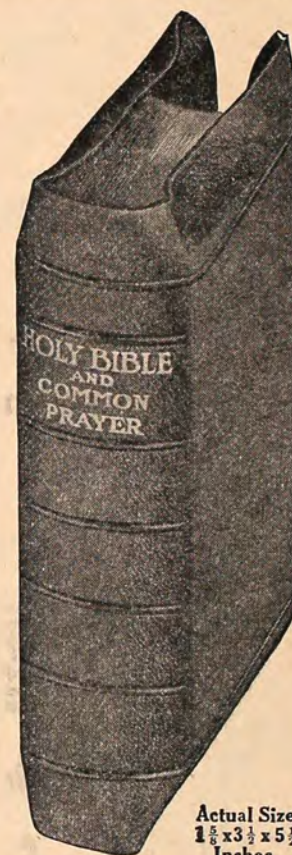
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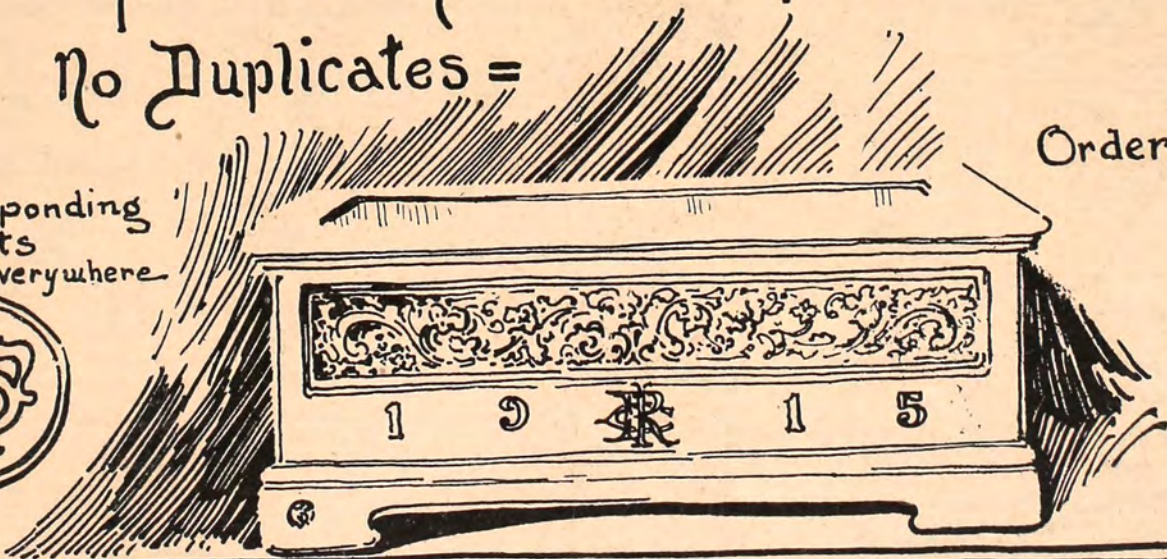
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Revision of the Book of Common Prayer

The General Convention of 1913 appointed a Joint Commission on the Revision and Enrichment of the Book of Common Prayer. In so doing, however, the Convention was careful to hedge about the possible work of this new Commission with definite barriers. Not only was it provided that "no proposition involving the faith and doctrine of the Church shall be considered and reported upon by the Commission," but also that no reference shall be made to the Commission of any proposal to change the name of the Church or the title-page of the Prayer Book. Moreover, the Commission on Lectionary is entrusted with the Lessons from Holy Scripture and the use of the Psalms. Thus the Revision Commission is to keep their hands off quite a considerable part of the contents of the Prayer Book.

Before proceeding to *plan* possible items of revision or enrichment, a prior question comes to confront the Commission. While empowered "to consider and report to the next Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions," the Commission is to weigh the urgency of the whole matter of undertaking revision, *i. e.*, the *need* of any revision at all; "if in their judgment such revision is necessary,"—thus runs the warrant creating the Commission. So ballasted, the Commission is not likely to sail very far. It is more likely to settle at its dock, than to bring back from foreign climes any liturgical wares so radical as to disturb the peace of our Zion.

Do not the carefully devised limitations of the Commission's scope and powers betoken an uncertainty of

purpose and a lack of confidence, which will be fatal to the carrying out of any substantial projects of revision? In fact are not the members of the Commission hampered and embarrassed from the start, because so limited a confidence is reposed in them? Again, the query obviously arises, "Why should there not be *one* commission to whom the whole realm of matters touching the Prayer Book could be referred?" Two commissions with overlapping, or partly coincident, interfering spheres will hardly conduce, by their inevitable clashing, to unity of resultant product.

What, it may very well be asked, are the "present conditions" to which it may or may not be deemed "necessary" to "adapt" the Prayer Book? Shall we smile with indulgent pity at the predicament of the poor Commissioners, and leave the whole subject in that "limbo" to which the corporate judgment of the General Convention has, to all appearance, consigned it? So to do would surely betoken a shallowness of view, not consonant with the inherent importance of any action, or possibility of action, which has in contemplation changes, and additions, to our common heritage, the Book of Common Prayer. There must be aspects of the question worth pondering.

It is not the purpose of THE CHURCH NEWS either to pry into the deliberations of the Commission, or to make any suggestions to them. At the same time we may very well look at one or two aspects of the general subject, without being guilty of impertinence or trespass. We are not acquainted with the materials under their consideration, nor are we concerned with their mode of handling the intricacies of the

question. Rather is it our business to call to mind a few features of the larger background in front of which and upon which Prayer Book revision must carry on its operations.

Unity, and that of an organic character, if possible, is one of the strongest passions of our time. "That they all may be one," is the insistent and well-nigh the universal cry of the religiously minded men and women of this age. Yet because of the urgency of this cry, there is need of circumspection and self-restraint in attacking the problem of revision. The more intense our longing for unity, the more patient and humble must be our frame of mind in presenting concrete proposals. Local conditions, using that term, not of a parish or a town, but of a district or a diocese, may press heavily for some line of change in the interests of a swift federation with some particular religious body, which is numerous or influential in that region. With the most earnest desire for unity in our hearts, it is, however, necessary for us to pause and weigh well the effect of such action upon the wider prospects of a larger unity, alone worthy of attainment. Our outlook must not be narrower than to embrace all those who believe in Jesus Christ as God's only Son, incarnate, risen and glorious. This involves consideration not merely of the claims of Evangelical Protestantism in its multiple differentiations, but of Roman Catholic theology and practice, official and popular. Not only must Mormonism receive due courtesy, but also the Christians of the Orthodox Eastern Churches, and the Ancient Separatist Churches of that far-off East. No smaller circumference can be swept by the eye of the truly earnest advocate of unity, without stultifying his expressed desire for one reunited Christian body politic. We hold a place of vantage, central, historical, mediating, that must not be abandoned. It is a trusteeship for many brethren, of widely differing tastes and outlooks, of divers tongues and thoughts,—a responsibility not to be violated by undue haste or eagerness. The widest, deepest concept of unity must dominate and control all ponderings and proposals touching the Revision of the Book of Common Prayer. No one is free from an ultra-radical propensity to promote items of revision pleasing and dear unto himself. The thought of the fundamental importance of the relation of each and all such details to the church-wide problem of unity may well give us pause, and bid us study the things that make for due proportion and equipoise.

Again, what was the Prayer Book intended to be? Some idea or ideal must have been back of its com-

pilation. Nor is it mere antiquarianism to look back into the history and characteristics of its origin. Oftentimes the revival and renewal of ideals long forgotten brings a much-needed corrective element into modern thought and life. Perhaps a recovery of the original balance as expressed in the first Book of Common Prayer would tend in the direction of that unity of which we have, just now, been speaking. In the midst of the upheaval and unrest of the mid-sixteenth century, the Prayer Book of 1549 gave voice to a sober and sincere desire to restore the Church's worship to earlier and purer standards. The use of the vernacular was necessary if the people were to regain their part and exercise their rightful function in public worship. Over-elaboration, or effusiveness of detail needed pruning and some pieces of late mediaeval ceremonial, non-essential or even subversive to truth, had to be gotten rid of. Yet through it all ran the manifest purpose to be faithful to the early and age-long concepts of Christian worship. There was also the laudable desire to revive and promote frequent receiving of the Holy Communion, in lieu of the extreme rarity with which most Christians had been wont to approach their Master's Table. The Eucharist was to remain as of old the chief service of the Lord's Day, but the faithful were expected to be partakers thereof much oftener than of yore. The breviary services were condensed into two, Matins and Evensong, simplified and fitted to become the daily united devotions of priest and people, and the preparation for receiving Holy Communion. Fortunately, or unfortunately, these purposes were deviated from their primal course. The emphatic stressing of the duty of receiving the Sacrament led to the abandonment of frequent celebrations of the Eucharist, because the people generally could not be coerced into frequent reception. In this particular, may there not have to be a return to the first principles of the English Reformation if we are to approximate relations of inter-communion not only with the rest of historic Christendom, but also with such a modern religious body as the "Disciples of Christ," who mark out the observance of the Lord's Day by the celebration of Christ's appointed Memorial and Communion? Must not Prayer Book revision sooner or later take cognizance of this situation?

We should not forget also to hold fast every element that serves to knit together the various national churches which comprise the Anglican Communion. The Prayer Book has gone through not only successive revisions in England, but other revisions in the Irish,

American, and Scottish churches respectively. Yet in spite of the varieties of the one rite, the Prayer Book is a most potent factor in holding together in a substantial unity of worship, the mother-, daughter-, and sister-churches. The several national revisions have not so altered the common features of the Prayer Book as to destroy the family likeness. The Prayer Book is a joint possession of the whole Anglican Communion and the frequent alteration of it in detail, is not desirable, from the point of view of the maintenance of the unity already existing, *e. g.*, between England and Ireland, Scotland and America, Canada and Australia. Nevertheless it is but a short time since the Scottish Church completed its last revision (1912). The Irish Church has been engaged for some time on the consideration of more variants. The Canadian Church has nearly finished a parallel work, and while the English revision is delayed in reaching its final stage by the war, we in America are employed in considering another program for alterations and additions. Now what will be the upshot of all this desultory and independent diversifying of the face of the Prayer Book? It will be impossible for communicants from the different parts of our Communion, to take any comfortable share in a service that is like their own in a minor degree only, and is constantly confusing and irritating by reason of its (in their judgment) needless multiplicity of variations therefrom. Flexibility has been responsible in our American Church, since 1892, for a loss of ordinary uniformity. It used to be possible to know what you were going to take part in. Nowadays, you do not know. The parson's lawful permissions ("or this," etc.), have been used as the excuse for eclectic services, "pretty," "bright," "popular,"—over-loaded with elaborate musical selections that often crowd out parts of the service which the Prayer Book orders to be read. Does chaos reign? The answer inclines to be "Yes." Shall it maintain and extend its dominion? To this question we await an answer. Will the Prayer Book Commission have anything reassuring to say to us? In view of lawlessness within our own branch of the "Prayer Book Church," and the increasing tendency to needless differentiation of detail in all parts of that Communion, is it not about time for some steps to be taken to unify and coordinate the process of Prayer Book revision throughout the Anglo-Catholic Protestant Episcopal Churches?

Liturgical studies have made great progress in the last twenty-five years. As yet, however, that store of knowledge is possessed by but few. Each year that

goes by, sees at the same time, an increase in the number of works both scholarly and popular, that make the newer store of riches available to the clergy generally, and to those of the laity who care to profit withal. Is it too much to hope that an increasing number of our laymen, who have leisure for it, will take up the study of Christian Worship, and perfect themselves in it? In England a number of the best liturgiologists are laymen. Perhaps an international society might be founded to encourage the study of one of the most fascinating departments of theology—the worship of God as revealed in and through Christ. Or, mayhap, some steps might be taken towards the formation of a Pan-anglican Consultative Council for the determination of Questions Liturgical. This could meet every ten years at the time of the Lambeth Conference, for deliberation. The sub-councils of each branch of the Anglican Communion could serve in a similar capacity in England, Scotland, Ireland, America, etc. Composed of experts, they could give valued advice, even to the episcopate, and by acting as a sort of clearing house for projects and suggestions touching revision, serve to promote unity in the bond of peace, and thus guide the progress of all that relates to the worship of God into the paths well-trodden by saints and martyrs of old—paths so dear to the heart of the old-fashioned churchman and churchwoman.



A Correction

A reader of THE CHURCH NEWS, who was a deputy to the primary Synod of the Province of Washington from a neighboring diocese (we mention these details with real pleasure because of their evidence as to the widening circle of our friends!), calls our attention to a misstatement of some importance in our report of the Synod. A section of that report was devoted to the *officers elected by the Synod*, and under that heading the name of the Rev. S. U. Mitman, Ph.D., appeared, as the Field Secretary of the Provincial Board of Religious Education. Dr. Mitman was elected to that office by the Provincial Board of Religious Education, not by the Synod; and it was the Standing Commission of that Board and not the Synod that assumed responsibility for the financial support of the office which Dr. Mitman fills. The distinction is an important one, on its financial side: for the Synod is obviously in no position to incur any such monetary obligation. This point was made perfectly clear upon the floor of the house; and it is perhaps wise and proper to emphasize here the real facts of the case.

The Divinity School Bulletin

The Divinity School is delightfully full of life and vigor. The Junior Class recently gave a "smoker" at the School Building, to which they invited their fellow students, and the members of the Faculty and of the Governing Boards. It was a most interesting affair, not only for the spirit of good-fellowship which it showed, and increased, but also because of the serious intention clearly indicated by the student body to do their full share in making the School better known and more efficient. If these undergraduates keep on as they have begun, the Faculty and the Boards will have their work cut out for them: their work to keep in the van of the School's progress!

And there are more hopeful signs of progress than ever before. We wish to call attention to one of these. The Faculty have begun the issue of a quarterly "Bulletin." One issue will be the catalogue of the School; the other three will contain news of the alumni,

and items of current interest about the work of the School; together with accounts of the three important occasions of special interest in each year of the School's life, viz., the Matriculation in the Autumn, the semi-annual meeting of the Boards and the banquet of the Associate Alumni at mid-winter, and the Commencement in June. There will also be articles from time to time on matters of importance to those interested in theological education; and the members of the Faculty hope to contribute occasional articles on recent notable books or papers on religious subjects. Altogether this new venture is full of promise. We hope that any of our readers who are willing to lend an ear to one of the least-known but most important of all the Church institutions in our neighborhood, will become readers of the "Bulletin." It will be mailed free of charge to any one whose name is sent to the Rev. Prof. J. C. Ayer, Jr., Ph.D., 4427 Osage Avenue, Philadelphia. Why not drop him a postal card at once?

JAMES HAUGHTON

On Thursday, December 10, 1914, the Reverend James Haughton, for twenty-two years rector of the Church of the Redeemer at Bryn Mawr, entered into life. His was a rare soul carefully cultivated and rich in spiritual fruit. Born of the best New England stock he joined the Congregational Church in his youth and, after graduating at Harvard, began his studies for the ministry at Andover Theological Seminary. After a year, however, he went to Germany, mastered the language, and sat at the feet of such great teachers as Hofmann and Delitzsch at the Universities of Leipsic and Erlangen. Thence he went to Lausanne to acquire French. This too he mastered; and more, here he won and married Miss Augustine Mellet, daughter of the Rev. Victor Mellet, the worthy helpmate for the nearly fifty years that remained to him on earth. Throughout his life he selected and made his own the richest things he found; he was both appreciative and discriminating. He gained much from Lutheranism: a new emphasis in the Incarnation on the reality of the human life and development of the Son of Man; a deeper meaning in the Sacraments; the value of the Christian year for comprehensive and well-balanced worship. So he progressed, and finally found his settled home in the Episcopal Church and ministry. He and his wife

were confirmed together. In 1866 he was ordained deacon by Bishop Eastburn, and in 1867 priest by Bishop Chase.

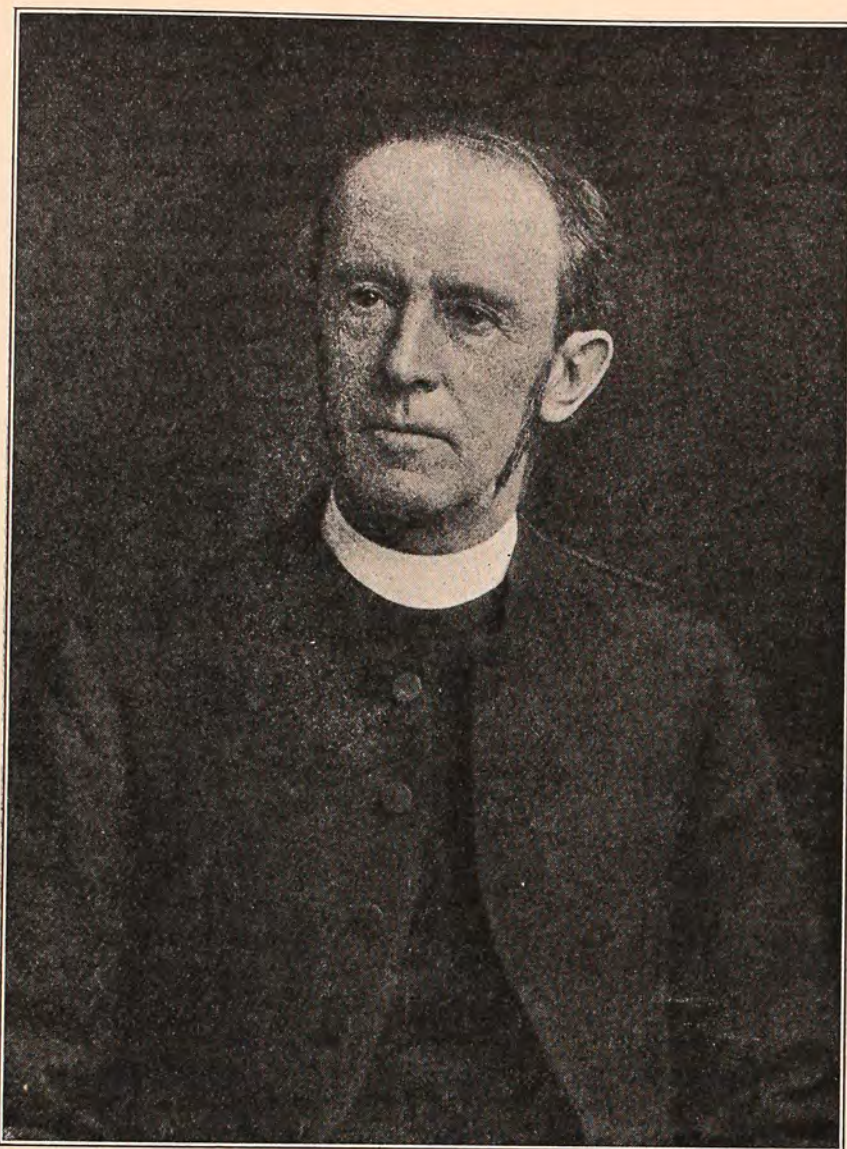
Always a rare spiritual teacher, he was fortunately brought in close touch with students throughout his life. His first parish was at Exeter, New Hampshire, where his son, the Rev. Victor M. Haughton, is now rector. From there he went to Hanover, New Hampshire, and at once Dartmouth College felt his presence. While always the faithful parish priest (at Exeter he built a church, still standing; at Hanover a church, rectory and parish school), his influence went further: eight men in the ministry, three of them afterwards bishops, found their life work through his leading. Later, St. Agnes' School at Albany, and Haverford and Bryn Mawr colleges were near to his heart and influence as an important part of his pastoral care.

He was bigger than any school of thought. One could not classify him as evangelical, or advanced, or broad. He was all these, and deep. Each school found sympathy and contact in him, and the feeling too that he was bigger than they. His legacy to the Church, "The Holy Spirit and the Prayer Book," is so simple that the careless reader does not suspect its depth, and yet so deep that the student marvels at its simplicity. The Philadelphia Divinity School made a happy choice in making him Lecturer on

Pastoral Theology, and the diocese had in him an examining chaplain of rare spirituality and scholarship, yet withal so modest and unassuming that he himself seemed unconscious of his gifts.

His personal influence as a pastor and teacher was necessarily limited in range, but his book was written for all, and should be read many times by every Prayer Book Christian who longs to know the deep things of God revealed through the Spirit. So all may come to a knowledge of the Truth through the beautiful soul of this faithful servant. To those who had the privilege of knowing and loving him he can never die.

The funeral service was held at the Church of the Redeemer, Bryn Mawr, on Monday afternoon, December 14th, and was conducted by the rector of the parish, the Bishop of the Diocese, and Bishop Talbot. The vestry of the church acted as honorary pall-bearers; while eight of the clergy were the active pall-bearers. The body was laid to rest in the beautiful church-yard, under the trees that Mr. Haughton loved so well; and the service at the grave closed with the singing of the hymn "Our blest Redeemer, ere He breathed," in which the choir and the congregation joined with deep feeling. It was a fitting tribute to one who by his life and his words had taught us deeper knowledge of the indwelling Spirit of God who "sanctifieth me and all the people of God."



THE LATE REV. JAMES HAUGHTON

MISS AGNES IRWIN

Of the various beautiful words that were spoken during the days following her death, none is more true than the reply to the question: What did Miss Irwin write? This was asked by a friend in search of some publication, some document which might serve in a newspaper article commemorating her, as an example of Miss Irwin's powers. But, though she was the author of certain admirable essays and addresses, not any of these nor all of them together, excellent as they were, would have been more than very partial and insufficient illustrations of her life work and its wide and great influence. How many among her hundreds of scholars, for instance, associated their beloved mentor with her share in a book entitled *Worthy Women of our First Century*? How many of them have ever heard of this volume? Therefore, a moment after the question about her

writings was asked, came its just answer: She wrote on human souls.

What Arnold of Rugby, and Henry Coit of St. Paul's School in our own country, wrought for the successive generations of boys whom they taught, Agnes Irwin wrought for girls; and that her scholars know this, felt it solemnly in the very depths of their gratitude and affection, was manifest on that stormy day when they came into Holy Trinity Church to think of this friend and guide, over whose body were being read the words: I am the Resurrection and the Life. To some of them then it must have come home as never before, that wide reading, familiarity with the results of modern thought and science, unusual contact with the world and a preëminently reasoning mind, had served only to enrich her steady and devout Christianity. Some of Miss Irwin's "girls" who sat in the church were grandmothers now, who could remember her long years before

her hair grew white; and people of many ages and from various cities beside her own were, as they listened to the service, brought close together by their uniting sense of loss. Deeply and intimately personal as this was, there was the added sense that our country, too, had lost a rare and enlightened intelligence.

But these friends and admirers were spared the hardest thing that survivors have to bear, grief for a life cut off, for a death untimely. Miss Irwin had lived to do her work. Thirty years of teaching school in Philadelphia and fifteen more as Dean of Radcliffe College, Cambridge, are the official sum of her ministration. Outside this direct sphere there is no telling how wide her influence spread, how deep her inspiration sank. Her honorary degrees from the Universities of Pennsylvania and St. Andrew's (Scotland) are a part of the visible recognition of her service and an evidence that it was international. But with the consummation of her work at Radcliffe, the raising, with Mr. Carnegie's help, of the endowment of the Radcliffe College Library in 1909, when she resigned from her position as Dean, Miss Irwin did not close her life of service. She became the president of the Head Mistresses' Association of Private Schools, representing some fifty schools for girls in this country. She attended the meetings faithfully, she addressed them wisely and formally, while informally she gave to the various teachers the counsels that were the fruit of her experience, and the help of her ceaseless devotion and friendship.

There is not very much in being merely descended from distinguished ancestors; Miss Irwin was *worthy* of hers; she had a number, and she carried on their high tradition. It was said, all through her life, that she had in her the sagacity and the wit of her great-great-grandfather, Benjamin Franklin. Her Dallas kinsfolk with their many eminent services to the State, naval and military as well as civil, must also have counted for much in her character. It was impossible to look at her on some public occasion, when she stood graciously receiving the invited guests, without perceiving in that illustrious and noble presence with all the cordiality and dignity of manner, that Miss Irwin was not only a perfect woman of the world, but a *stateswoman*. Her delightful voice, the easy and apt words that she would speak to one visitor after another, the mirth at her command as

well as the great knowledge she carried so lightly, and all these elements resting upon a deeply warm and loyal heart, constituted her a personage; wherever she came she made a place; and her place cannot be filled. The school she began here soon after our Civil War and carried on with her devoted and able colleague and sister, Miss Sophy Dallas Irwin, until she went to Radcliffe in 1894, still goes on under her sister's guidance; and the influence of this school's teachings covers half a century. How dear to the generations of scholars this influence remains was to be seen on the faces in Trinity Church on that stormy Monday, December 7th, when Agnes Irwin, aged seventy-three, but young in spirit and in heart, was laid to rest.

Thus much has been said purely of her aspect as a teacher and inspirer. There is no way to impart to those who did not know her what she was as a friend; to her friends there is no need to impart it. Beyond the wise counsel she could give when it was asked of her (and how many there must be who have said to themselves in hours of hesitation, "I will find out what Miss Irwin thinks") was a power of sympathy and understanding that she knew how to express as eloquently by her supporting silence as by her sweet and grave speech. Words can not convey her nature, its steadfastness and its gaiety; the laughter and enjoyment of humor, wit and drollery which made her society as agreeable as her companionship was precious. Human life gives us nothing better than friends to whom we can look up; those who have had the delight and the boon of Miss Irwin's regard will prize it as long as they live, and will feel that they are still followed by its benediction.

OWEN WISTER.

FRANK CLEMENS GILLINGHAM

The rector and vestry of St. Luke's Church, Germantown, Philadelphia, with deep regret, make record of the death of Mr. Frank Clemens Gillingham, in the seventy-fifth year of his age, which took place in this city on Friday, October 30th. To the family of Mr. Gillingham, the vestry extend the expression of their sincere sympathy, in a loss which brings to them so deep a sense of deprivation and sorrow. Mr. Gillingham had been a member of the Church in St. Luke's parish for upward of thirty-five years. For

twenty-two years he was a member of the vestry of St. Luke's Church, participating actively in important measures, and contributing liberally to the work of the Church, within the parish, and for its extension abroad. Upright, efficient and earnest in praise-worthy measures for the benefit of the community, he won for himself an honorable name among his associates in business. He was kind and liberal in his charities, which were widely distributed. In his life, and as a devout attendant upon the services of the Church, he bore witness to the faith to which he had given his allegiance, and in the confidence of which he at length surrendered his soul into the hands of a merciful Saviour and faithful Creator.

May he rest in peace

And in the light of God.

SPENCER P. HAZARD,

Secretary of Vestry

Germantown, Pa., November 2, 1914.

JAMES R. MAGEE

The sympathy of the whole congregation goes out to Miss Fanny and Miss Anna Magee in the great bereavement that has come upon them in the loss of their only surviving brother, James R. Magee. Ever since the death of his brother Horace, Mr. James Magee's health had been very precarious. His affectionate nature received a shock in his brother's sudden death from which he never recovered. Close as is the tie between a married couple, there are some elements of even closer union in the case of unmarried brothers and sisters, who live all their days together under one roof. In their case all relations and connections are shared equally and all early associations are the same. A union that began in the cradle continues unbroken to the grave. The separation from his brother Horace, whom he greatly admired as well as tenderly loved, seemed to have sapped the very sources of Mr. James Magee's vitality. While he was always cheerful and made a good fight, he never recovered from the shock. After a service at the house, at which Mr. Miller and I officiated, he was buried by the side of his brother at West Laurel Hill, on November 6th.

Together with his brother and sisters he conferred many beautiful and valuable gifts upon St. Stephen's, and we have lost in him a benefactor who could be counted on in every emergency. The love and loyalty of this devoted family for St. Stephen's can never be forgotten by the

people who worship within its walls. It is indeed impossible that it should pass out of mind, as long as that wonderful Venetian mosaic of Halliday's gleams above our altar; as long as that great organ's thunder-music rolling shakes the figures blazoned on the panes; as long as the vestry find their burdens lightened by the contributions of this family to the Endowment Fund.

It is fitting that we should recall at this time that Mr. James R. Magee bore his share in these splendid gifts, though he always stood unobtrusively in the background. Whatever comfort may lie in the sympathy of our entire congregation belongs to his sisters. May God strengthen and console them with a hope full of immortality and an unfaltering faith that love can never lose its own.

CARL E. GRAMMER.

THE BAIRD MEMORIAL WINDOW

On Sunday, November 15th, the congregation of St. Stephen's Church, Philadelphia, saw for the first time the new window in the transept in memory of Mrs. Baird. There was no formal unveiling, but the rector called attention to it at the time of giving out the notices, in the following words:

"In spite of the darkness of this rainy day, which obscures the brilliancy of its tones, the congregation has doubtless generally observed the new medallion rose window over the gallery in the transept. This beautiful memorial, the production of the Tiffany studios, and consisting of Tiffany favrile and jewel glass throughout, resembles in color the celebrated stained glass of the thirteenth century. The windows in the gallery will be covered for several Sundays in order that the delicacy of this window's color scheme may not be injured by contact with their cruder tones."

This exquisite memorial is given to St. Stephen's Church in memory of Marie Louise Baird by her mother, Mrs. C. Watson McKeehan, her sister, Mrs. Louis J. Magill, and her brother, Charles L. McKeehan. On a small window below the rose window—invisible, I regret to say, from the body of the church—is this inscription:

"To the glory of God, and in loving memory of Marie Louise Baird, 1871-1913."

It was Mrs. Baird's inborn love of the beautiful that led her family to a memorial of this nature instead of one that many

would consider more useful. As all her friends will remember, she loved flowers and all beautiful things, thought them worth while for their own sake and liked Emerson's characteristic remark about flowers, that "they are always fit presents because they are a proud assertion that a ray of beauty out-values all the utilities of the world." A faithful member of the chancel committee, who took great interest and pleasure in having it neatly and appropriately in order for the service, it is most fitting that the light from this window should fall full upon that chancel which she arranged so often for the early communion, at which she was confirmed, as I love to recall, during my rectorship, and where I read, at her funeral, the great words of unconquerable hope of our Burial Service. It is a beautiful memorial of a sensitive and exquisite spirit.

C. E. G.

MRS. THOMAS K. CONRAD

At the annual meeting of the Pennsylvania Branch of the Woman's Auxiliary the following resolution was adopted:

WHEREAS, It has pleased Almighty God to remove from our midst our beloved friend and fellow-worker, Anne Frazer Conrad,

Resolved, That the Executive Committee of the Woman's Auxiliary of the Diocese of Pennsylvania desire to record their profound sorrow and sense of loss in the death of Mrs. Conrad,—one of the oldest and most valued church workers in her own parish and in the church at large, and second vice-president for more than thirteen years, of the Executive Committee.

Her unfailing interest, her generous and ready beneficence, her excellent judgment and her bright and genial presence will be sadly missed from among us. She was beloved by all who were privileged to know her, and the world will be the poorer for her loss.

We thank God for the good example of His servant who, "having finished her course in faith, now rests from her labors," and we rejoice in the sure and certain hope that for her is prepared the beatitude, "the pure in heart shall see God." May light perpetual shine upon her.

CHURCHMEN'S CONFERENCE

To the Editor of THE CHURCH NEWS:

Dear Sir:—I want to call to the attention of the men of the diocese a conference for laymen which is to be held at the Church of the Holy Apostles on the afternoon and evening of Lincoln's Birthday, February 12, 1915. The Brotherhood of St. Andrew and the Church Club are co-operating in making the arrangements for the conference, but it is intended especially, not for either of these bodies, but for all the men of the diocese. Very vital matters are to be considered, and a great impulse towards personal devotion and missionary service ought to come as a result.

The program will be printed and circulated in due course, but it seems important that this preliminary notice should be given at this time.

Very sincerely yours,

PHILIP M. RHINELANDER,
Bishop of Pennsylvania.

December 18, 1914.

In consultation with the Bishop of the Diocese plans are being formulated for the holding of a Churchmen's Conference on Lincoln's Birthday, February 12, 1915, in the Parish House of the Church of the Holy Apostles, Twenty-first and Christian Streets. The Church Club, the Brotherhood of St. Andrew and the Central Missionary Committee of the Diocese are working together in arranging for this Conference.

It is hoped that every parish in the diocese will be largely represented. A glance at the provisional program will show that the Conference should be one of vital interest to all men in the diocese, and should appeal to those interested in the various lines of work—Educational, Social Service and Missionary, all of which have been gathered under the general theme, "The Mission of the Church."

The following committee has been appointed to arrange for the Conference: Charles E. Beury, Edward H. Bonsall, William C. Kent, S. M. Meehan, Reed A. Morgan, Edmund B. McCarthy, J. Lee Patton, Louis B. Runk, George H. Streaker, C. L. S. Tingley and Frank O. Zesinger.

PROVISIONAL PROGRAM

General Theme: The Mission of the Church—

"Ye shall receive power . . . and shall be witnesses into Me."

- 3 P. M. The Meaning of Membership:
"Workers together with God."
Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania.
- 4 P. M. Teaching His laws:
"Teaching them to observe all things, whatsoever I have commanded you."
Discussion.
- 5 P. M. Regenerating Society:
"No Man liveth unto Himself."
Discussion.
- 6 P. M. Supper.
- 7.30 P. M. Proclaiming the Gospel:
"Go ye into all the World and preach the Gospel to every creature."
(a) By personal service—
"He first findeth his own brother . . . and brought him to Jesus."
Discussion.
(b) At home and abroad—
"In Jerusalem . . . and unto the uttermost part of the earth."
Men and Missions—The Vision and the Task.

THE READING CIRCLES

The Reading Circles for Clergy of the Diocese of Pennsylvania will meet in the Church House on Monday, January 25th, at 2.30 P. M. The subject to be discussed is "The Resurrection in the Light of Modern Thought." The Rev. Robert B. Green will open the discussion. A general invitation is extended to all our clergy.

AT ST. BARTHOLOMEW'S, WISSINOMING

On the first Wednesday in December, a Neighborhood Missionary Meeting was held in St. Bartholomew's Parish, Wissinoming.

A gratifying representation from the various parishes was hospitably entertained by the members of the recently formed Woman's Auxiliary. The speakers were Mrs. North, Mrs. J. D. Thomas and Miss Stoughton, who found interested listeners as they told in a delightful manner of their various works.

As a result of this meeting St. Bartholomew's has secured more contributors to the United Offering Fund, a number of the Bishop's Bricks have been bought and a Junior Auxiliary is to be formed.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Monday meetings of the clergy this fall have taken on new life and the improved attendance indicates an increase of interest; at several of them—notably the day when the "Billy Sunday campaign" was discussed and the morning Warden McKenty spoke—we had large crowds (which we should have practically every Monday). Those who attend with any regularity are unanimous in their testimony that the meetings of the Clerical Brotherhood are decidedly worth while. The program arranged for January presents several unusual features and a study of the speakers and subjects as set forth in the Bulletin (page 139) is suggested. Dr. Ayer of the Divinity School (on Monday, the 11th) will present a phase of one of the most pressing issues of today. On the 18th the Professor of Pedagogy at the University of Pennsylvania (Dr. Yocum) will speak on the topic "The Meaning of Religious Education." With this subject looming large in the machinery and thought of the Church, the views of a layman (at the same time an expert in pedagogy) should prove both interesting and stimulating.

The Bishop of Bethlehem (the Rt. Rev. Ethelbert Talbot, D.D.) will be the special preacher in the Church of St. Jude and the Nativity, Eleventh and Mt. Vernon Streets, Sunday evening, January 3d.

The preachers at St. James' Church (Twenty-second and Walnut Streets) at the Sunday services during January will be: January 3d, the Rev. A. J. Arnold; January 10th, the Rev. Arthur B. Kinsolving, D.D., of Baltimore; January 17th, the Rt. Rev. Julius W. Atwood, D.D., Bishop of Arizona; January 24th, the Rt. Rev. N. S. Thomas, D.D., Bishop of Wyoming; January 31st, the Rt. Rev. F. J. Kinsman, D.D., Bishop of Delaware. The hours of service are 11 A. M. and 4 P. M.

The Advent Ordinations for the Diocese were held on the Fourth Sunday in Advent in the Memorial Church of the Advocate (Eighteenth and Diamond Streets), the Bishop of the Diocese presiding. The service was most impressive and the occasion was memorable both for the number of those ordained and the diversity of religious antecedents represented (Polish Roman Catholic, Waldensian, Baptist, etc.). Deacons advanced to the priesthood were the Revs. Caleb Cresson, Jr., William Henry Boswell, William McClelland, George Mair and Joseph Alexander Stewart. Candidates for Holy Orders who were made deacons: Messrs. Herbert M. Peck, Frank W. Creighton, Alexander Patman, Dr. Josef O. Pienionzek and Theophilus D. Malan, S.T.D. A number of the clergy were present in the chancel assisting in the service as presentors and in "the Imposition of Hands;" and the sermon was preached by the Rev. Louis C. Washburn, D.D., Rector of Christ Church. Many more were prevented from attendance by reason of the Ordination being held on Sunday. Query: Might not additional impressiveness and weight be given to the Ordinations if they were appointed for a week day, and made a "diocesan function" which could be attended by practically all of the clergy?

The American Guild of Organists held one of their periodic services in the Memorial Church of the Advocate, Eighteenth and Diamond Streets, Wednesday evening, December 9th. The program, which was an unusually ambitious one, was sung by a choir of one hundred and fifty men and boys, selected from ten of the leading vested choirs of Philadelphia, under the direction of Mr. George A. West, and Mr. S. Wesley Sears. The rector of the church, the Rev. H. M. Medary, made an address on "Church Music."

St. Matthew's parish (Eighteenth Street and Girard Avenue) has recently been called upon to mourn the loss of two of its communicants whose connection with the parish has been of long standing, Miss Elizabeth P. Mott and Miss Martha T. Murphy. Alike of modest demeanor and characteristically quiet ways of serving, both of them have long been helping others as their Master did and they will surely be in congenial company among God's other ministering spirits of which His Heaven is full.

"O God to us may grace be given
To follow in their train!"

On the evening of the second Sunday in Advent, the choir of Calvary Church, Germantown (Ernest Felix Potter, choir-master), sang Gounod's "Redemption." The regular boy soloist of the choir sang the solo parts while the tenor and bass recitatives and arias were taken by Messrs. Shabinger and Wood, former soloists in the choir.

In the Sunday-school of Calvary Church, Conshohocken, the session on the last Sunday of each month is devoted to missions. Some particular jurisdiction is selected for study; if possible a worker in that field is present to talk about its needs, and an offering made for the mission talked about. China was the theme for November.

On April 6th, 1815, St. John's Church Norristown, was consecrated. A committee of the vestry has been appointed which is at work upon plans looking to the proper observance of this significant anniversary. One thing determined is to cancel a debt of \$10,000 carried for some years by the corporation.

Just before Advent was dedicated the newly completed chapel erected in connection with Holy Trinity Church, West Chester, as a memorial of Miss Gorgas, long time a generous and active supporter of the parish. The chapel is very complete and contains a number of special memorial gifts.

The altar of the Church of the Good Shepherd, Rosemont, has been still further adorned by the addition of two handsome brass candlesticks (memorial gifts), completing the six office lights. Individual members of the congregation have also recently presented to the parish a full set of silk chasubles in the colors of the Church year. The same parish reports great missionary interest and devoted work towards raising the apportionment.

Rev. Hughell E. W. Fosbrooke, D.D., of the Cambridge Theological School, led a Quiet Day and Conference of the Social Workers of Philadelphia, on Friday, December 4th, in old St. Paul's Church, South Third Street.

Archdeacon Booth of Idaho has been appointed by the Bishop as *locum tenens* at St. Luke's, Kensington, pending the selection by the vestry of a new rector in succession to the Rev. Joseph Manuel.

A beautiful processional cross, presented to All Saints, Norristown, by a communicant of the parish, was used for the first time on Sunday, November 15th, at the Visitation of the Bishop.

Through the kindness of two members of his congregation, the Rev. Norman V. P. Levis, rector of the Church of the Incarnation, has been presented with a Ford automobile, which will be of great usefulness in visiting the widely scattered membership of this parish.

St. James' Church (Twenty-second and Walnut Streets) has lost one of its long-time and active workers in the death of Mrs. Wayne, widow of the late Charles Harrison Wayne. Her husband was a lineal descendant of "Mad Anthony Wayne" of Revolutionary fame.

The annual report of the "Seaman's Church Institute" is in print. The statement of the superintendent (the Rev. George S. Gassner) shows the admirable work being done and its far-reaching effects. It seems too bad that the managers have to report a deficit of over \$1,000. Philadelphia is a great port and we owe a debt to the sailors bringing the ships in and out of our harbor. The words of the Bishop's Special Appeal will bear quoting: "No class responds to spiritual appeals, or appreciates helpful and friendly service, more than they. A visit to our Mission would prove these facts to any one. But, unfortunately, the Mission has few visitors, and the chaplain and his helpers are too busy in their work to have much time for advertising." Surely the diocese does not intend to allow this excellent work to languish in the face of its usefulness in the past and its possibilities today.

The Bishop of Duluth (Dr. Morrison) was the preacher at St. Jude and the Nativity (Eleventh and Mt. Vernon Streets) Sunday morning, December 13th.

The First Troop City Cavalry of Philadelphia, in uniform, attended St.

James' Church (Twenty-second and Walnut Streets) Sunday afternoon December 13th. This service is held annually on the Sunday nearest the date of the death of Washington (December 14th). An elaborate musical program was rendered by a choir of fifty voices accompanied by a large orchestra. The preacher was the Rev. Cyrus Townsend Brady, D.D., the well-known writer, who was at one time archdeacon of this diocese. A very large congregation took part in the service.

On the second Sunday in Advent (marking the fifty-fifth anniversary of the founding of the parish), there was dedicated a new altar for the side chapel in St. Timothy's, Roxborough (the Rev. James Biddle Halsey, rector), the Bishop of the Diocese officiating. Recently the entire interior of this church has been renovated and we hope in a future issue of THE CHURCH NEWS to print a photograph of the same with a brief description of changes made.

At the annual dinner of the Men's Club of Wyncote, held in the Parish Hall of All Hallows on the evening of Monday, December 7th, the speakers were George Wharton Pepper, Esq. ("Four Modern Fallacies about Religion"), and Dr. Seneca Egbert ("Human Conservation—the Modern Gospel of Health"). Despite the wretched weather conditions which prevailed, seventy-seven members and guests were in attendance. This is the ninth season of the club and the seventh dinner.

January 1st, the Rev. Caleb Cresson, Jr., by appointment of Bishop Rhinelander, will assume charge of St. Mary's, Warwick, and St. Andrew's, West Vincent, occupying the rectory at Warwick. Since his ordination to the diaconate last June Mr. Cresson has been doing missionary work in the Jurisdiction of Wyoming. He was one of the 1914 Class of the Philadelphia Divinity School.

St. Barnabas', our mission for colored people in Germantown, kept the tenth anniversary of its founding with an observance extending over eight days from Advent Sunday, November 29th. The Rev. William V. Tunnell of Howard University, Washington, D. C., preached at the opening service, and in the evening Archdeacon Phillips, the Rev. Dr. Upjohn and the Rev. C. H. Arndt made addresses. On Friday evening Bishop Rhinelander preached and confirmed a class. The work at this point seems most encouraging.

A recent volume in the "Human Personality Series," from the press of Richard Badger, Boston, is entitled "Man, A Study." The author is the Rev. Albert E. Clattenburg, of the Diocese of Delaware, and well known in our city. The volume of 102 pages is described by its author as "a non-Biblical and non-technical attempt to make men see the fatherhood of God and the necessary brotherhood of man." It is well written and should be helpful to many.

The death of the Rev. Charles N. Spalding, D.D., occurred suddenly at the Episcopal Hospital on Saturday, November 21st, in the seventy-ninth year of his age. Dr. Spalding belonged canonically to the Diocese of New Jersey, but had his home at the Memorial House of the Episcopal Hospital in this city. Dr. Spalding was ordained by Bishop Kemper in 1864. His long ministry of half a century has been spent in hard work, first in the Middle West, and afterward in Delaware and New Jersey, his last active work having been the rectorship of St. Mark's Church, Pleasantville, in the latter diocese. He received his D.D. from Nashotah. Dr. Spalding was the last survivor of four brothers, all of whom were priests and each of whom was a remarkable man and performed exceptionally valuable work in the ministry. The others were Drs. Henry, Erastus, and Edward Spalding, all of whom died a number of years ago. The burial service was held at St. Simeon's Church on Tuesday, the 24th inst.

The rood screen which was once in St. Timothy's Church, Roxborough, has been given to St. Stephen's Church, Camden, N. J. (the Rev. H. O. Jones, rector), and has been erected there.

The Rev. Abram L. Urban, rector of Holy Trinity Church, Lansdale, has been given a four months' leave of absence, which, with members of his family, he will spend in Texas. He expects to go south about January 4th.

A service commemorating the seventy-fourth anniversary of the organization of the "Old Guard" of the Second Regiment Infantry Corps, N. G. P., was held in the Church of the Resurrection, Broad and Tioga Streets (the Rev. J. O. McIlhenny, rector), Sunday evening, December 6th. The weather conditions were far from favorable, yet over sixty of the troop in uniform and a fair sized congregation attended. The chaplain, the Rev. Samuel

P. Kelly, was in charge and preached the sermon. In the same church, at the regular November Musical Service, the choir rendered with excellent effect Gounod's "Gallia."

A recent visitor to the diocese has been the Rev. J. Gottfried Hammersköld, D.D., of Yonkers, N. Y., with general oversight of our Church work among the Swedes in this country. During his stay in Philadelphia he was the guest of the rector of the Church of the Holy Apostles, the Rev. George H. Toop.

There is being raised in St. James' Church, Twenty-second and Walnut Streets, a fund as a memorial of their late rector (the Rev. William C. Richardson, D.D.), the income of which, during her life, will be given to his widow, and at her decease will revert to the Endowment Fund of the parish. It is expected the fund will be not less than \$25,000.

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in St. Mary's Church (Locust Street below Fortieth), on the afternoon and evening of St. Andrew's day. The Junior Department heard Evensong at five o'clock after which the meeting went into the election of officers. Mr. George H. Streaker was reelected president, John Shryock, vice-president, and John Doyle, secretary. The subject for the general conference was "Our Needs for Christian Knighthood." The boys entered into this discussion vigorously. After the supper a conference for seniors and juniors was conducted. At the annual election of officers the seniors adopted the recommendations of the nominating committee. The Rev. Walde-mar Jansen was made chaplain; Mr. Edmund B. McCarthy, president; Dr. John Wilkinson, Jr., vice-president, and Mr. Alex. F. Williamson, treasurer. Mr. Edward H. Bonsall was made chairman of the executive committee. There was a large and enthusiastic attendance at all the meetings.

Bequests of \$27,500 to charitable and religious institutions, which have been held up for six years through litigation over the will of Miss Augusta Taber, will soon be paid under a compromise announced a few days ago when the will was finally admitted to probate. In the period the will has been in dispute, the estate has increased in value from \$70,000 to \$100,000. Church institutions which have benefited under the will are the

Italian Mission, Eleventh and Christian streets, \$3,000; Society for the Relief of Widows and Orphans of Deceased Clergymen, \$500; and the City Mission for the Home for Consumptives at Chestnut Hill, \$700.

At the Church of the Ascension, Broad and South Streets, the Rev. G. Woolsey Hodge, S.T.D., rector, the St. Cecilia Mass, composed by Ch. Gounod, the eminent French composer, was sung in its entirety under the direction of Henry L. T. Ulrich, organist and choir-master, at the 10.30 A. M. services on Christmas Day and the two following Sundays, December 27, 1914, and January 3, 1915.

This extraordinarily beautiful setting of the Communion service is but rarely sung in churches of this city today, and a splendid performance of the work was given by the well-balanced boy choir of the church.

A beautiful rose jewel window in the transept of St. Stephen's Church was dedicated Sunday, November 15th, by the Rev. Dr. Carl E. Grammer. The window, which is the only Tiffany rose window in a Philadelphia church, is a memorial to Mrs. Louise Baird, a former member of the parish. Members of the Baird family are the donors.

Reports of committees and elections to a board of directors were made Friday, November 13th, at the annual meeting of the Pennsylvania Branch of the Shut-in Society held in the Church House, Twelfth and Walnut Streets. The birthday committee reported that nearly one thousand children had received a letter on their birthdays sent by the committee. The following were elected members of the Board of directors: Miss Mary Parker Nicholson, Mrs. William Garrett, Mrs. Anna E. Cotton, Miss Henrietta E. Brown, Miss Ola A. Robertson, Miss Helen Sidney Stager, Miss Mary Knight Buckman and Mrs. Harry E. Long.

The Rev. S. Norris Craven, assistant for the last year to the Rev. Hamilton Schuyler, rector of Trinity Church, at Trenton, becomes curate at St. Mark's Church, Philadelphia, on January 1st.

At the annual meeting of the Church Club of Christ Church, Ridley Park, held in the parish house on the third Monday evening of October, the following officers for the ensuing year were elected: President, Mr. H. W. Buse; vice-president, Mr. Louis P. Clark; secretary and treasurer, Mr. J. Edward Fleming. The

following-named gentlemen were elected to the Board of Governors: Mr. Jacob S. Beetem, Mr. David B. Andrews, Mr. Ferdinand S. Knowles and Mr. Fred J. Mitchell. After the business was concluded, an address was made by Dr. Koenig, of the University of Pennsylvania, being an account of his experiences and impressions of conditions in Europe at the time of the outbreak of the war.

The sixty-second local assembly of the Daughters of the King was held on Tuesday, November 10th, in the Church House. With much regret and sorrow the resignation of Mrs. M. F. Arndt was accepted. Mrs. Arndt has served faithfully as president for many years, and it is because of poor health that she has felt it necessary to resign. Mrs. Caroline Berger presided. The Rev. Albert E. Clay, of the Church of the Redemption, spoke from the text, "The Utmost for the Highest," and told of the need of sympathy, sincerity, enthusiasm, and sacrifice in the life of every Christian. Supper was served, and the Rev. Floyd W. Tomkins, D.D., of Holy Trinity Church, explained the meaning of the Magnificat. He spoke of the Magnificat as a woman's song, and explained its message of worship, joy, unselfishness, and hope. More than one hundred women attended the meetings.

The teachers and scholars of St. Paul's Church, Chestnut Hill, presented the Rev. J. Ogle Warfield, with a handsome private Communion service of silver as "a small token of esteem and appreciation for faithful service among us," on the eve of All Saints.

On November 9th the Rev. Dallas Eyre Busby joined the staff of the Church of the Holy Apostles, Philadelphia. He comes from Grace Church, Elizabeth, N. J., where he has been curate since June 11, 1914.

Many of his friends in this diocese have learned with sorrow of the death of the Rev. Theodore Myers Riley, D.D., from 1869 to 1872 the rector of St. Clement's Church, Philadelphia, and well known in the church at large as a teacher and preacher. He taught Ecclesiastical History at Nashotah for several years, later occupying the chair of Pastoral Theology at the General Seminary in New York City. Since 1863 he had been in the active ministry until, about a year ago, continued ill health forced his retirement. He died at Hudson, N. Y., his last charge.

A memorial service was held on the morning of December 15th in St. Clement's Church.

The subjects and dates of the remaining lectures by Bishop Rhinelander at Houston Hall of the University of Pennsylvania are: January 7th, "Faith Essential to Discipleship;" January 14th, "The Creed as the Voice of Faith;" January 21st, "The Holy Spirit and the Christian Life." The lectures are delivered on Thursdays at 4 P. M. and are open to the public.

From the estate of the late Miss Julia Garrett institutions and charities in and about Philadelphia will receive some \$127,000 in bequests, among which are the Episcopal Hospital, \$10,000; the Endowment Fund of St. Stephen's Church, \$10,000.

Mrs. Mary Ogden White, mother of Mrs. S. Lord Gilberson, entered into rest from the rectory of St. James' Church, Kingsessing (Sixty-ninth Street and Woodland Avenue), on December 1st, in the seventy-seventh year of her age.

The sympathy of the diocese is extended to Mr. Clinton Rogers Woodruff on the death of his father, Charles H. Woodruff, on December 1st, in the eighty-fifth year of his age. The deceased was for many years prominent in the commercial and social life of Philadelphia, though for several years he had led more or less of a retired life at his home, 2219 Spruce Street.

About fifty members of the Church Club of the diocese and their guests attended the monthly supper on Monday evening, November 23d. Later as many more joined them in the Assembly Rooms to hear the discussion of the evening, the topic being "Diocesan Missions in the Convocations of Norristown, Germantown and Chester," the speakers being respectively the Rev. W. Herbert Burk, Mr. Samuel F. Houston and Mr. R. Francis Wood. Each talk was fully illustrated by stereopticon slides adding to the effectiveness of the presentation. We question whether the Church Club has ever had a more practical and worth-while meeting. Others of a similar character are announced for the rest of the winter's program.

The mid-winter banquet of the Alumni Association of the Philadelphia Divinity School will be held on the evening of January 19th in the club rooms of the Church House. Among the expected speakers is Archdeacon Hulse (Bishop-elect of Cuba).

At its annual meeting held on Monday, December 7th, in the Church House, the Clerical Missionary Association of the diocese voted to dissolve. In the minds of most of those active in its management the need for a distinct organization was no longer apparent, to say nothing of the increasing difficulty of securing interesting speakers for its monthly meetings.

Despite the terrific storm about eighty of the clergy attended the Luncheon and Round Table Conference on Monday, December 7th, in the Church House. Bishop Rhinelander presided. The special guest was Dr. Dickerson S. Miller, Professor of Apologetics at the General Theological Seminary, who read a brilliant paper on "The Defense of the Church's Faith Today." At its close Bishop Garland expressed briefly the appreciation of all present for the intellectual treat which had been given them. These monthly gatherings are proving more and more their helpfulness.

St. Andrew's Church (Thirty-fifth and Baring Streets, West Philadelphia) kept its Patronal Festival on Advent Sunday and St. Andrew's Day in a most encouraging and helpful fashion. The rector (the Rev. W. J. Cox) in his Sunday morning sermon pointed out to the very large congregation in attendance the forward movement of the parish in the past year and urged the need of more co-operation in every form of church work. Sunday evening the church was literally packed, more than a thousand persons being present at the service which was particularly in the interests of the Sunday-school.

DEVOTIONAL DAY FOR WOMEN

A devotional meeting and conference for the women of the parishes of Bristol, Hulmeville, Newtown, Doylestown, Bustleton, Tacony, Wissinoming, Frankford, Bridesburg, Aramingo, Oxford, Eddington, Torresdale, Andalusia, Langhorne, Morristown, Somerton, Yardley, Olney, Centre Hill, Southampton and Holmesburg will be held by the Bishop of the Diocese in Emmanuel Church, Holmesburg, Friday, January 8, 1915.

10 A. M.—Holy Communion, address by the Bishop. Offering for Missions.

12 M.—Intercessions.

1 P. M.—Luncheon.

2.15 P. M.—Conference.

Topics: "Mission Study." Mrs. Pillsbury; "The Junior department of the Woman's Auxiliary," Miss Bannard.

The Bishop expresses the wish to meet the women of these parishes, and a full attendance is desired. A charge of 25 cents will be made for luncheon.

BROTHERHOOD NOTES

The annual meeting of the Brotherhood of St. Andrew, held at St. Mary's Church, West Philadelphia, on St. Andrew's Day, was attended by about two hundred members. This is fewer than last year, but owing to its coming on Monday night, the smaller figures are easily accounted for. In the main, the program consisted of an Evensong Service, the business session and a conference after supper. The conference was characterized by a most spirited discussion of the topic "Our Need." So many of the members wished to speak that it was hard to close the meeting.

The next meeting in which the Brotherhood is interested as a whole will be the Lincoln's Birthday gathering at the Church of the Holy Apostles, Twenty-first and Christian Streets. The Brotherhood and the Church Club will co-operate with the Bishop in an effort to make this a great gathering of churchmen of the diocese. Committees are already at work planning a program with speakers of national reputation and arranging for the widest publicity and the greatest number of men from each parish.

WOMAN'S AUXILIARY NOTES

The annual Epiphany meeting of the Foreign Committee of the Woman's Auxiliary will be held at St. Stephen's Church, Tenth Street near Chestnut, on Monday, January 11th, at 2.30 P. M. Bishop Lloyd, president of the Board of Missions, has expressed the wish that all the women of the Church should be present on this occasion; and it is hoped that there will be a large attendance to hear the message he will then bear to them.

The Rev. A. H. Mellen has also postponed his departure for Mexico in order to be present that day, and to tell of our work in that troubled country.

At the meeting of the Foreign Committee of the Woman's Auxiliary at the Church House on Monday, January 18th, at 10 o'clock, Mrs. Charles R. Pancoast will tell of our work in Japan, and it is hoped that Archdeacon Hulse, Bishop-elect of Cuba, will also be present.

GIRLS' FRIENDLY SOCIETY

The following card has just been sent to all working associates in the diocese:

BULLETIN OF EVENTS.

January 13.—2.30 P. M., Candidate Department Conference. Church House.

January 21.—2.30 P. M., January Council Meeting. Holy Trinity Parish House.

January 27.—3 P. M., Social Service Conference. To be announced.

February 7.—8 P. M., Missionary Service for Members and Associates. Memorial Church of the Holy Comforter.

February 24.—Quiet Day Service. St. Jude and the Nativity.

April 21.—3 P. M., April Council Meeting (Supper); 7.30 P. M., Conference of Associates. Holy Trinity Parish House.

April 29.—7.45 P. M., Annual Service (Exhibit of Lenten Work. Supper). Holy Trinity Church.

May 8.—3 P. M., Candidates' Service. St. Barnabas', West Philadelphia.

May 15.—4 P. M., Literature Department Entertainment. To be announced.

The five Neighborhood Conferences under the chairmanship of the several vice-presidents have been most successful and were attended by 1,100 associates and members. At the Germantown Conference—Christ Church, Germantown—the special speaker was Dr. Schmucker. At the Schuylkill Valley Conference—St. Andrew's Mission, West Manayunk—Mrs. Morton Lewis, G. F. S. president of New Jersey. At the Northern Conference—St. Jude and the Nativity—Miss Gillette of the Court Aid Committee. At the Southern Conference—Church of the Holy Trinity—Mrs. Oakley of the Civic Club. At the West Philadelphia Conference—Chapel of the Mediator—various aspects of G. F. S. work were presented.

A successful conference for associates in the Schuylkill Valley district has just been held by the vice-president for that district, Miss M. McF. Lukens.

A Conference on Work for Candidate Classes will be held in the Church House, Wednesday, January 13, 1915, at 2.30 o'clock.

THE CHURCH TRAINING AND DEACONESS HOUSE

The annual meeting of the Corporation and Boards, etc., of the Church Training and Deaconess House was held at the Church House, on Tuesday, November 24th. Bishop Rhinelander presided and congratulated those pres-

ent on the encouraging and efficient work of the year.

Mr. Ewing L. Miller, the secretary since 1892, offered his resignation, asking to be relieved of the work. This resignation was accepted with regret and with thanks for his long and valuable service. Mr. Charles Sinkler was elected secretary. The report of the treasurer, Mr. Arthur E. Newbold, was read by him, showing a sound financial condition, free of all indebtedness. The head deaconess, Clara Carter, read her annual report, showing that the present number of resident students is nineteen. The report of the Board of Managers called attention to the efforts made to raise the standard, both in studies and in practical work required for graduation. This, however, does not preclude the offer of free instruction to others who may not desire to graduate, but could, either as residents or as day students, find helpful teaching and training for Bible teaching or other kinds of church work. Thanks were expressed for support given by both individuals and churches, and a desire that more churches should make contributions. Only seven of the churches of this large diocese are recorded as having directly contributed to the treasury. The Board of Associates, in its annual report, showed that fifty-one contributing members and forty-seven active members continue the valuable aid which these associates give, both to the institution and to the students individually. The Bishop, as president, re-appointed Clara M. Carter, head deaconess and house mother; Rev. J. DeWolf Perry, D.D., warden, and the same Board of Managers to serve during the ensuing year.

STANDING COMMITTEE

At the stated meeting of the Standing Committee of the Diocese of Pennsylvania, held December 1, 1914, the following gentleman applied to be recommended to the Bishop as candidate for Holy Orders:

ALLEN EVANS, JR.

This application was laid over, under the rule of the Standing Committee, for one month, and is to be finally acted upon at the next meeting of the committee, which will be held January 5, 1915.

R. FRANCIS WOOD,
Secretary.

CHURCH PERIODICAL CLUB

The keynote of the Church Periodical Club is co-operation. The bishops and clergy who ask its aid on behalf of their fellows are doing their part. They send written appeals, they go in person to the rooms in the Missions House and in various ways seek to have the needs supplied. None the less are those in Pennsylvania helping them by furthering *its* interests and *theirs*. This is done by means of securing contributions of money, books, magazines, etc; by standing back of the librarians, by giving out notices, by holding meetings and by having offerings for the purpose.

Especially is this the case where they themselves have been missionaries and known as well as felt the lack of literature, or where a sympathetic nature is a substitute for personal experience. Frequently they send their own periodicals individually, and lately one clergyman volunteered to send sixteen, while unsolicited another gave a large donation. They both realize and value organized work. Such a spirit permeates a parish.

The officers are grateful to the clergy for making their work so pleasant and effectual.

With the truism in mind that "co-operation is the law of life," the following is reprinted here.

The Scorn of Job

Job 31:16, 17.

BY ARCHBISHOP ALEXANDER

"If I have eaten my morsel alone"—

The patriarch spoke in scorn:

What would he think of the Church, were he shown

Heathendom; huge, forlorn,
Godless, Christless, with soul unfed;
While the Church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek;"

The mighty Apostle cried,
Traversing continents, souls to seek,
For the love of the Crucified.
Centuries, centuries since have sped;
Millions are famishing; we have bread;
But we eat our morsel alone.

Ever, of them who have largest dower
Shall Heaven require the more:
Ours is affluence, knowledge, power;
Ocean, from shore to shore;

And East and West in our ears have said,
 "Give us, give us our living Bread;"
 Yet we eat our morsel alone.

"Freely as ye have received, so give"
 He bade who hath given us all:
 How shall the soul in us longer live,
 Deaf to their starving call;
 For whom the Blood of our Lord was shed,
 And His Body broken to give them Bread
 —If we eat our morsel alone.

THE ALTAR GUILD OF THE CITY MISSION

The Altar Guild is about to undertake a new work: the chapel in the Home for Indigent Men, at Holmesburg Junction. The chapel has just been finished and will seat 1,000.

An altar has been promised, and work on it is already started. A set of altar linen is also promised, but a silver chalice and patten, and a bread box, brass altar cross, candlesticks, vases and book rest are greatly needed; also two clergy stalls, prayer desk and lectern and a set of stoles. Any of these articles, or a contribution towards getting them, will be very gratefully accepted.

The entire equipment of a chapel in the Municipal Hospital will shortly be needed. Any further information about the Guild and its work will be cheerfully furnished by the secretary, Miss Gladys Connelly, 731 South Broad Street.

THE STUDENT MOVEMENT

An interesting meeting was held in the parlors at Miss Coles' residence on Tuesday, December 15th. A great proportion of her Missionary-Bible Class remained after their session, and were joined by invited guests to hear Dr. John R. Mott, the well-known general secretary of the World's Student Christian Federation, and chairman of the Continuation Committee of the Edinburgh Conference, who has just recently returned from a visit to England, France and Germany in the interests of the European Student Movements and Missionary Societies.

The Bishop of the Diocese presided, and after his brief introduction of the speaker, pointing out the tremendous importance of the student work, Dr. Mott told of his experiences throughout the student field with the rising spiritual tide which bids fair to capture the student bodies of the world for the cause of Christ. Especially did he dwell on the remarkable conference

of representatives of twenty-five nations of the world held at Constantinople in 1911 and the latest World's Student Christian Federation Conference with representatives of about forty nations held at Lake Mohonk, New York, in 1913. He pictured the conditions of the work and the great response which is being given to the Christian workers among students in Russia, the Balkan States and China. He pointed out the great leadership which the Church of England was furnishing in the Student Movement, and expressed the conviction that the same great contributions could be rendered by the Episcopal Church in the United States, if it would throw itself as heartily as the rest of the Anglican communion into the Student Movement. These contributions, Dr. Mott thought, would be along the lines of worship, loyalty to the Church, truth in matters of faith and unity.

These comments led to the introduction to the gathering, as the representative of the Episcopal Church in the Student Department of the International Committee of Young Men's Christian Associations, of the Rev. Paul Micou, formerly curate of the Church of the Redeemer at Bryn Mawr. His two fields of work, the theological institutions of North America and the colleges and universities of the eastern states of the United States, give him large opportunity to render to the movement such a contribution and in turn to bring to the Church the great messages which the Student Movement has for it. Mr. Micou then spoke briefly concerning his own work this fall and his cordial co-operation with the collegiate secretary of the General Board of Religious Education. He spoke of the Church societies in the New England colleges, and of his message to them of closer co-operation with the Student Movement.

Mr. Charles D. Hurrey, Dr. Mott's associate as executive secretary of the North American Student Movement, was the last speaker, dwelling especially on the importance of the eastern institutions over whose voluntary religious activities Mr. Micou has supervision.

A table issued by the treasurer's department of the Board of Missions giving receipts of all kinds for a period of fourteen years shows that total gifts have increased from \$900,000 to over \$2,000,000. Especially encouraging have been the parish offerings, which have enlarged from \$136,000 to \$666,000.

MYSTICAL POETRY

Father Tabb, a priest of the Roman Church in America (he died in 1909), was a prolific writer of short mystical poems of exceptional felicity of thought and expression. The following reference to the Mater Dolorosa weeping beneath her son's cross, is an example of the author's perception of the way in which natural things are symbolic of religious mysteries:

Again maternal autumn grieves
 As blood-like drop the maple leaves
 On Nature's Calvary;
 And every sap-forsaken limb
 Renews the mystery of Him
 Who died upon a tree.

The whole story of evolution—alike of natural and the supernatural life—Father Tabb is able to summarize in a score of words, thus.

Out of the dusk a shadow,
 Then, a spark;
 Out of the cloud a silence,
 Then, a lark;
 Out of the heart a rapture,
 Then, a pain;
 Out of the dead, cold ashes,
 Life again.

And it is good to find a celibate so enamored of child-life and motherhood, and expressing so feelingly the sacramentalism of maternity:

The baby has no skies
 But mother's eyes;
 Nor any God above
 But mother's love.
 The Angel sees the Father's face,
 But he the mother's, full of grace;
 And yet the heavenly Kingdom is
 Of such as this. C. G. C.

Bishop Roots of Hankow writes that rather than see the splendid work of English or European missionaries closed because of the scarcity of funds from their home Boards, some of our missionaries have offered from ten to fifteen per cent of their salaries to their brethren from these afflicted nations.

St. Paul's Parish, Chattanooga, Tenn., recently made an Every-Member Canvass for the weekly offering, with astonishing results. The subscription for missions was increased from \$451 to \$2,600, and pledges for parish support from \$5,200 to \$7,700.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Monthly except July, August and September

Object:

1. **To promote Unity of Diocesan Life**
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Episcopal Appointments for January and February

Sunday, January 3—Second Sunday after Christmas

A. M. PHILADELPHIA—Zion Church.....The Bishop
A. M. PHOENIXVILLE—St. Peter's Church
The Bishop Suffragan
Evg. PHILADELPHIA—St. Luke's Church, Kensington
The Bishop
Evg. PHILADELPHIA—Church of the Good Shepherd
The Bishop Suffragan

Tuesday, January 5

Evg. WILLOW GROVE—St. Anne's Chapel.....The Bishop

Sunday, January 10—First Sunday after Epiphany

A. M. PHILADELPHIA—Church of the Advocate....The Bishop
A. M. PHILADELPHIA—St. Matthias' Church
The Bishop Suffragan
P. M. PHILADELPHIA—Church of St. James the Less
The Bishop
Evg. PHILADELPHIA—Trinity Church, Southwark
The Bishop
Evg. PHILADELPHIA—Church of the Messiah, Port Richmond
The Bishop Suffragan

Tuesday, January 12

Convocation of North Philadelphia.

Wednesday, January 13

Evg. COATESVILLE—Trinity Church.....The Bishop

Sunday, January 17—Second Sunday after Epiphany

A. M. PHILADELPHIA—St. Bartholomew's Church...The Bishop
A. M. PHILADELPHIA—Church of the Incarnation
The Bishop Suffragan
P. M. BRYN MAWR COLLEGE.....The Bishop
Evg. PHILADELPHIA—St. Timothy's Chapel
The Bishop Suffragan

Tuesday, January 19

Convocation of Germantown.

Thursday, January 21

Convocation of West Philadelphia.

Sunday, January 24—Third Sunday after Epiphany

A. M. PHILADELPHIA—St. Thomas' Church.....The Bishop
A. M. PHILADELPHIA—St. Barnabas' Church, Kensington
The Bishop Suffragan
Evg. PHILADELPHIA—St. Clement's Church.....The Bishop
Evg. PHILADELPHIA—St. Elizabeth's Church
The Bishop Suffragan

Monday, January 25

Convocation of South Philadelphia.

Sunday, January 31—Septuagesima

A. M. PHILADELPHIA—Gloria Dei Church.....The Bishop
A. M. MORRISVILLE—Church of the Incarnation,
The Bishop Suffragan
Evg. PHILADELPHIA—St. Augustine's Church....The Bishop
Evg. PHILADELPHIA—Church of the Crucifixion
The Bishop Suffragan

Wednesday, February 3

Evg. BRISTOL—St. James' Church...The Bishop Suffragan

Thursday, February 4

Convocation of Norristown.

Sunday, February 7—Sexagesima

A. M. PHILADELPHIA—Memorial Church of the Holy
Comforter.....The Bishop

A. M. PHILADELPHIA—*All Saints' Church, Moyamensing'*
The Bishop Suffragan
Evg. PHILADELPHIA—*L'Emmanuello*.....The Bishop
Evg. PHILADELPHIA—*Church of St. John the Evangelist*
The Bishop Suffragan

Sunday, February 14—Quinquagesima

A. M. PHILADELPHIA—*Holy Communion*.....The Bishop
Evg. PHILADELPHIA—*Grace Church, Mt. Airy*....The Bishop
A. M. PHILADELPHIA—*Church of the Holy Apostles*
The Bishop Suffragan
Evg. PHILADELPHIA—*Memorial Church of St. Paul*
The Bishop Suffragan

Wednesday, February 17—Ash Wednesday

Evg. PHILADELPHIA—*Church of the Redeemer*....The Bishop

Sunday, February 21—First Sunday in Lent

A. M. PHILADELPHIA—*S. Simeon's Church*.....The Bishop
VISITATION

Wednesday, February 24

Evg. PHILADELPHIA—*Church of the Redemption*..The Bishop

Sunday, February 28—Second Sunday in Lent

A. M. PHILADELPHIA—*Prince of Peace Church*....The Bishop
A. M. PHILADELPHIA—*S. James's Church*
The Bishop Suffragan
P. M. PHILADELPHIA—*Holy Trinity Memorial Chapel*
The Bishop
Evg. PHILADELPHIA—*Church of the Ascension*
The Bishop Suffragan

The Diocesan Bulletin

The Editors fear that the notices printed below will be found incomplete. This, if it proves the case, will but show that editorial diligence, unaided, must needs fail to discover every important meeting scheduled. The Editors ask that each organization and institution of the Diocese assume the responsibility of sending them notices in advance of the meetings appointed for the ensuing month. Such notices should be sent to the Rev. G. G. Bartlett, Jenkintown, Penna., and should reach him not later than the 20th of the month.

January 4. Monday

Church Club Meeting, at the Church House. Subject: "The Work among Colored People in the Diocese." Ten-minute addresses will be made by the following gentlemen: F. H. Bendig, Jr., Geo. W. Jacobs, Howard R. Sheppard, R. F. Roddinella and Wm. G. Casner.

January 5. Tuesday

Monthly meeting of the Standing Committee at 4.30 P. M.

January 6. Wednesday

Dedication of the Organ at St. Philip's Church, at 8 P. M. by Bishop Garland. A Te Deum and several anthems will be sung, and the address made by the Rector, the Rev. C. W. Bispham.

January 7. Thursday

Brotherhood of St. Andrew. Round Table Conference for South Philadelphia Section, at home of Mr. Ewing L. Miller, 319 South Fifteenth Street.

January 8. Friday

Devotional Meeting and Conference for women of neighboring parishes. Emmanuel Church, Holmesburg, beginning at 10 A. M.

January 11. Monday

Meeting of the Domestic Committee of the Woman's Auxiliary, at the Church House, at 10 A. M. Speakers: Bishop Atwood of Arizona, and Mrs. Hughson, of North Carolina.

Clerical Brotherhood, Church House, 11.30 A. M. Topic: "The Modern Historical Method." Speaker: The Rev. Prof. J. C. Ayer, Jr., Ph.D.

Epiphany Meeting of the Woman's Auxiliary, St. Stephen's Church, 2.30 P. M. Address by Bishop Lloyd.

Regular stated meeting of the Board of Missions of the Diocese of Pennsylvania, at the Church House at 4 P. M.

Stated meeting of the Board of Managers of the Bishop White Prayer Book Society, at the Church House at 4.30 P. M.

January 12. Tuesday

Brotherhood of St. Andrew. Round Table Conference for Germantown Section, at home of Mr. M. M. Smith, 45 East Penn Street, Germantown.

Regular stated meeting of the Altar Guild of the City Mission, at the Church House at 3 P. M.

The Convocation of North Philadelphia will meet at the Church of the Messiah, Thompson and East Huntingdon Streets, at 5 P. M.

January 13. Wednesday

Brotherhood of St. Andrew. Round Table Conference for North Philadelphia Section, at home of Mr. J. C. Wagner, 1539 North Twelfth Street.

January 14. Thursday

Brotherhood of St. Andrew. Round Table Conference for West Philadelphia Section, at home of Mr. A. C. Arnold, 4408 Locust Street.

January 18. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "The Meaning of Religious Education." Speaker: Dr. A. Duncan Yocum, Professor of Pedagogy in the University of Pennsylvania.

January 19. Tuesday

The Convocation of Germantown will be held at St. Nathaniel's Church, Allegheny Avenue. Celebration of the Holy Communion at 11 A. M.

Semi-annual meeting of the Board of Trustees of the Philadelphia Divinity School at the Church House at 3.30 P. M.

Semi-annual meeting of the Board of Overseers of the Philadelphia Divinity School at the Church House at 3.30 P. M.

Semi-annual meeting of the Joint Board of the Philadelphia Divinity School at the Church House at 4 P. M.

January 20. Wednesday

Diocesan Educational Day. Church House, beginning with celebration of Holy Communion at 9.30 A. M.

January 21. Thursday

Brotherhood of St. Andrew. Round Table Conference for Northeast Section, at the Parish House of the Church of the Good Shepherd, East Cumberland and Collins Streets.

Executive Committee of the Philadelphia Divinity School meets at the Church House at 4.30 P. M.

January 25. Monday

Clerical Brotherhood. Church House, 11.30 A. M. Topic: "The Public Use of the Holy Scriptures." Speaker: The Rev. B. S. Sanderson.

Reading Circles for the Clergy. Church House, at 2.30 P. M.
Annual Dinner at the Boys' Club, Howard and Somerset Streets, at 7 P. M. Speakers to be announced.

THE RT. REV. FRANKLIN SPENCER SPALDING, BISHOP OF UTAH

Minute of the Clerical Brotherhood

The sudden death by accident of Franklin Spencer Spalding, Bishop of Utah, on September 25, 1914, shocked the whole Church. But something more than a sudden death must have caused a Clerical Brotherhood in the distant Diocese of Pennsylvania to have passed a resolution that this minute be prepared in his memory. The action is an unusual tribute to an unusual man.

Bishop Spalding was unconventional. He did not think nor act in ordinary grooves. He was called, and called himself, a Socialist, a word of various and dubious implications. He preached the comfortable Gospel of Christ in a way not always comfortable to listen to, yet always compelling; he disturbed self-complacent consciences; he hated and exposed shams; at times he antagonized the rulers of the people, overthrew the tables of the money-changers, and shook the seats of the mighty both in Church and State. *The Churchman* refers to him as "one of the pioneers in the movement to bring the latent energies of organized Christianity to bear more directly and more effectively upon the solution of modern social problems. The ten years of his episcopate witnessed a great change in the attitude of the Church toward civic and economic concerns, a change which was due in no small measure to his own fearless and persistent and well-reasoned advocacy of the Social Gospel. . . . His address at a social service mass meeting held at the last General Convention was probably one of the most fearless and telling arraignments which that body ever heard."

He had little respect, too little many thought, for venerable traditions and inherited privileges. Not all men agreed with him always, but all who knew him loved him. Abounding in physical energy and vigor he combined a keen and alert intellect with a heart as simple and open as that of a little child. Transparent sincerity was the fiber of his being, a longing for justice the passion of his soul. "One ought to aim," he once said, "to be always open, and fair, and above-board. That is what I will always try to be as a Bishop, even though I may be wrong." Few men had his power of expression, partly because few men live out their teachings so closely in their lives. Speak-

ing of creed and conduct he said: "It surely must be clear, that creeds affect groups of men quite as powerfully as they affect the individual. The social ideals, the moral standards, the ethos of a people is made by their creed—and the fashion of the day which speaks of creeds as negligible matters is pure ignorance. Personal and social salvation depend upon our exchanging a sordid belief in material values for the Christian faith in spiritual values. 'What doth it profit a man to gain the whole world and forfeit his life?' How shall the family, Church and nation be kept pure and holy and righteous except by the power of a corporate faith that 'if they hate the evil and love the good and establish judgment in the gate it may be that the Lord God of hosts will be gracious unto them?'"

His attitude towards the Mormon problem was also unusual. To this people he was sympathetic and appreciative and fair, always giving credit for genuine motives and sincerity in spite of ignorance and error, always trusting truth and light to win ultimate victory by their own irresistible power. He set a new standard of missionary ethics for Christian workers, mercilessly exposing the uncharitable bias and bitterness and vindictiveness of other methods that had long masqueraded as Christian, and forcing startled and awakened consciences to be their own judges. Witness these forceful words in a paper read before the Home Missions Council on "The Proper Attitude Toward the Mormon Church and People:" "Surely it must be admitted that it is all-important to get a man's point-of-view before one can hope to influence him, and the Christian missionary has not always in the past tried to get the Mormon's point of view. . . . It is clear that sarcasm and ridicule are not only discourteous but stupid forms of argument. . . . Mormons feel about books like Lamb's Golden Bible and the various tracts published and circulated by Mr. Nutting, of the Utah Gospel Mission, exactly as an orthodox Christian feels about Tom Paine's 'Age of Reason' or Ingersoll's 'Mistakes of Moses.' . . . Infinite patience, unflinching courtesy, frank sympathy, consummate tact, are needed in our controversy with the Mormons and they have all been conspicuously absent in the past. . . . We must try to put favorable constructions on Mormon words and acts. There is a great temptation to search for the weaknesses and overlook or even hide the

values. . . . We must be on our guard lest we yield to the temptation actually to regret that the Mormons are improving—to be almost sorry that we have lost our old thunder because we can no longer honestly repeat the stories of the sensationalists who are not held back by either truth or charity. . . . It is our duty frankly and gratefully to acknowledge advance where we can. I am convinced from a good deal of investigation and observation that polygamy is no longer an issue in Utah. . . . You ask why do they not strike out the polygamy section from 'Doctrine and Covenants.' The answer is: For exactly the same reason that we can't get the 39 Articles out of the Prayer Book. Ecclesiastical societies are always most conservative. It is harder to change church law, church ritual, church organization than any other social conventions. The dead letter must be very dead before it is buried. There are still hyper-Calvinists among the Presbyterians in spite of the revision of the Westminster Confession, and if an ardent Methodist believer in free will spent time and money in discovering as many as he could and then published the list and insisted that the revision of the Westminster Confession was a piece of hypocrisy and that the Presbyterian Church really believed all that Jonathan Edwards preached at Stockbridge, his procedure would not be commended as loving and Christian. And yet must it not be admitted that this is just about what has been done in the case of Mormons and polygamy?"

He walked straight and he saw far at an altitude all could not reach. Yet, always a leader, he inspired the Church to seek his level and catch his vision. His presence was bracing and invigorating, like a mountain breeze. His personality radiated sincerity and truth. He is not dead. To the God not of the dead but of the living we commend his soul.

(Signed) THOMAS J. GARLAND,
GEORGE C. FOLEY,
JAMES B. HALSEY.

The Altar Guild of the City Mission has purchased a small portable altar with the necessary furnishings for use in the Women's Department of the Eastern State Penitentiary, and everything will be ready for the celebration of the Holy Communion during Christmastide.

THE WAR AND THE GREEK CHURCH

To those who are looking for Church Unity, the war has an especial bitterness for the hindrances it is opposing to that great end. Yet, in spite of the delays and obstacles it opposes to the general movement for unity, the war is not unlikely to accelerate certain phases of that movement. If, then, in any quarter of the darkened sky brighter prospects appear, let us take what comfort we can. And it is in the direction whither we probably turn least often—the direction that is, of the Greek Church, that the signs look promising.

Not, indeed, that any immediate overtures to or from that Church are likely to result from the war, but the nations belonging to it are being brought by events more and more into closer relation with the rest of Christendom.

It is no slight gain, for instance, that the English and Russian people, who, for the first time in a century, have been fighting—if not literally, yet metaphorically—side by side in a terrific struggle against a common foe, must come to feel each an increasing sympathy for that form of the Christian religion to which the other has turned for support under the long strain. It is still more that, as this attitude must naturally spread from Russia to the affiliated Slavic and Servian peoples, so from the English it cannot but extend to the American Church as well as to the non-Episcopal Protestants in both countries.

This is not all, however. Sympathy must precede unity, but without interest we cannot have even sympathy; and, notwithstanding all the evils of war, we have to admit that, as a stimulus to interest, it has no equal. It is a sorry fact that if two persons or two nations start in to fight, they at once arouse more curiosity about themselves than years of good behavior could have possibly awakened. So this war, following close on the heels of the Balkan conflict, has brought the Slavic people, and with them the Greek Church, well within the horizon of the average man. We cannot read of the fighting line along the French rivers without being carried in thought to that more distant line along the Vistula, on which the fate of the first so largely hangs, and realizing that the Slavic people are engaged as never before in the defense of all that we hold precious in our civilization. The past history of this race thereupon acquires a new value, and

a desire is felt to fit into their proper places, as into a picture puzzle, all that indeterminate mass of Poles, Moravians, Czechs, Croats, and Roumanians thrust into southeastern Europe for no visible end, it would often seem to the bewildered student, but to confuse boundaries, sidetrack great issues, complicate diplomacy and add to the difficulties of history. Then speculation about that vague limbo bounded in space by the Danube and the Vistula, and filling the interim between the downfall of the Roman Empire and the reign of Maria Theresa, leads to further speculation as to how those insignificant Roman Provinces south of the Danube, on which the curtain fell in the sixth century, were transformed into that European apple of discord, the Balkan Provinces of the Turkish Empire, when the curtain rose again in the early nineteenth century. Next comes the surmise that, even during the period from the death of Justinian to the capture of Constantinople, the story of that city was not quite so insignificant as the meager notices of the general historian might lead one to infer. Here, finally, the Greek Church comes in sight, and the next question is how the religious destiny of the earliest and most brilliant of the Aryan peoples came to be bound up with that of the latest and most backward? And the answer to this carries us with a round turn from the past to the future, presenting us face to face with the pressing demand: "How is the Greek Church prepared for guiding the immense multitude of the Slavs through the great crisis awaiting them at the close of the war when closer contact with Western Europe will force the Russian people into a fresh adjustment to the modern order?"

Already the problems of industrialism are pressing in Russia; and she is confronted, as Southwestern Europe has been confronted, with the risk of the secularization of her people—a danger the more grave in her case, as it concerns a race who have had the training of only about ten instead of nearly eighteen centuries of Christianity, like France and Italy, or even thirteen, like England, and no anterior civilization like the countries of the Mediterranean world. Whether the Russian menace is to be an idle fear or not, depends chiefly upon how the Greek Church acquits herself in this great danger, one of the gravest that has ever threatened any Christian body. What then are her advantages?

And in answering the question let us consider not what her ecclesiastical organization may have become in this country or that, nor what superstitions may have accumulated around any of her rites through the ignorance of the peasantry to whom she has ministered; but so far as this distinction is possible, what she is inherently.

First, then, with respect to doctrine, the great preoccupation of the Greek Church has been with the Incarnation and the ideas developed from it, as they are embodied in the Nicene Creed. Her liturgy carries us back to the days when every bearing of that dogma was regarded with intense interest—when it would have been easier for the average man to explain why he felt a vital concern about each aspect of it, than it is now.

While giving such prominence to the Incarnation, the Greek Church has been singularly cautious about committing herself to farther development of doctrine. Since the Council of Chalcedon gave the final interpretation to the Nicene Creed, she has *practically* refused to admit essential additions to her faith. Although, of course, she has her definite teaching about matters not included in that Creed, yet she has never irrevocably bound herself by such formularies as the decrees of the Council of Trent or the Westminster or Augsburg Confession. She has the Athanasian Creed printed in her service book, but only in the appendix. All that rigid, elaborate system which the medieval schoolmen, under the influence of Aristotle's philosophy, built up around the conceptions of sin and free will, faith, good works and sacraments, left the Greek Church unaffected. At the present, therefore, no Church that loyally accepts the Incarnation with all that is implied in it can be less hampered than the Greek in the presentation of Christianity to the modern world. When one considers how far the tendency to literalism often goes among the Russians, what extravagant shapes heresy takes with them, and what crude forms of skepticism are certain to attack religion as soon as education becomes more general, one can hardly overrate the good fortune of the Greek Church in being able to teach directly, and without the need of translating Aristotelian or Augustinian statements into the language of today.

Her second great advantage is continuity. More than the Anglican or even the Latin Church, the Greek carries us back in thought to primitive days, for

the language of her worship, at least in Greece, is the same in which the fathers taught and the Apostles preached, and in which the New Testament was written—the same, moreover, which its members speak. For, though the Greek of today may find the language of his liturgy rather more antique than we find our authorized version, yet all can probably understand it more easily than we can understand Wyclif's Bible or Chaucer. Three of the Hellenic cities to which St. Paul's Epistles were addressed are flourishing modern towns; and from Mars' Hill it is not a long walk to the open square in front of the cathedral, where, each year, just after midnight has struck on Easter Even, the Resurrection is solemnly proclaimed. And how suggestive of the atmosphere of the Pauline Epistles is the emphasis which the Greek Church has always laid on Easter rather than on Christmas as her chief festival!

Thirdly, it has been the good fortune of the Greek Church, as of the Anglican, that patriotism and religion in her members reinforce instead of opposing each other. This is owing largely to the fact that, especially in the Balkan Peninsula, Church and State have had the same enemies. Certain Russians may feel obliged by conscience to renounce the claims of both Church and State; but allegiance to one does not mean, as so often in Latin countries, hard feeling toward the other.

Finally, turning to the worship of the Greek Church, we find in it a note of singular joyousness, due perhaps to the large place which the thought of the Incarnation and Resurrection hold there. As between prose and poetry, in our Communion Service, the balance leans to prose; in the Greek it is the other way. More than ours, more than the Roman Mass, her Sacrament of the Altar is indeed a Eucharist. It is serene, radiant, triumphant, like a long and intricate Te Deum. Ours is undoubtedly better for us, better generally, we may think, in a world of temptation and sin; but, for a Church which has the burden of ministering to a vast population of peasants, may not the exceeding joy of her service be a great source of strength? In view of the conflict with materialism awaiting her, is it not well that her chief act of worship should be an outburst of irrepressible gladness over the highest themes of the Faith—in which petition is almost lost

in adoration—adoration that avails itself of every resource of the language of praise, yet remains, at the end, unexhausted, unexpressed?

And now, reviewing these great assets of the Greek Church: an absorbing faith in the Incarnation, freedom from all binding formularies except the Nicene Creed and the decisions of the first seven councils, continuity both of form and spirit, friendliness towards the State and a great treasury of worship in her liturgy, we come back to the point and ask, "What bearing does all this have on Church Unity?"

Well, in the first place, the qualities which fit the Greek Church for the successful leading of its people through the crisis ahead are those which promise great things for her future and make it important that we should give her a much larger place in our consideration and our sympathy than hitherto. The movement towards unity with us has sprung less from a sense of its beauty and fitness than from our dire need. And as the Greek Church feels the pressure of the same hostile influence of secularism, she too will naturally turn to the same remedy for relief, and is likely to prove a large factor in the situation, complicating it in one way, perhaps, while simplifying it in another. For, as soon as we have to reckon seriously with Russian, as well as with German and French scholarship, as soon as the Russian clergy set themselves seriously to educate and uplift their people, as soon, indeed, as the Greek Church comes well within the scope of our vision in the West, the entire question of unity will take on a new aspect. For then the question of valid sacraments and ordination will gain, immediately, in significance. The stress laid on them will acquire more force when disassociated from an unacceptable system of philosophy on the one hand and from what seems the assumption of a single branch of Protestantism on the other. Moreover, the Greek Church by reason of her very aloofness from Western controversy, can bring to the discussion of the theme a certain serenity and graciousness which the memory of past quarrels makes it difficult for both Catholic and Protestant to maintain. And it is only in the atmosphere of serenity that the conception of unity can grow.

MARY EMMA CLARKSON.

FROM THE LITURGY OF THE RUSSIAN CHURCH

Adapted

[NOTE.—Bishop Rhinelander has sent us the following extract from the translation of a Litany recently published in England. It seems to us a very fitting sequel to Miss Clarkson's remarkable paper.—THE EDITORS.]

Master, Lord God, Father Almighty and adorable, meet it is and right, to bless Thee, to glorify Thee, and to offer Thee with a contrite heart these our humble supplications.

Lord have mercy.

We beseech Thee, O Lord, to have mercy upon us and to forgive us our sins committed in thought, word and deed. Hear us, O Lord, according to the multitude of Thy mercies in this time of trouble and necessity.

Lord have mercy.

Bless, we entreat Thee; our King, his Navy and his Army, together with the armies of all those who fight in the cause of honour and justice, and subdue beneath their feet every enemy and foe.

Lord have mercy.

Fight with those that fight, voyage with, and protect, the sailors, defend the widows, shield the orphans, succour the wounded, heal the sick.

Grant this, O Lord.

Of all those in battle and in strife, be mindful, O Lord, and of all those that beseech Thy great tenderness of heart, those that love us, those whom we love, and all who have enjoined us, unworthy as we are, to pray for them. (Here read the names.)

Lord have mercy.

An Angel of peace, a faithful guide, a guardian of their souls and bodies, and Thy Almighty Protection grant them, O Lord.

Lord have mercy.

Remember all those, the brave and the true, who have died the death of honour and are departed in the hope of Resurrection to Eternal Life. In that place of light, whence sorrow and mourning are far banished, give them rest, O Lord, the Lover of Man.

Grant this, O Lord.

And on all Thy people, O Lord, the Russians, the French, and the Belgians, with ourselves also, pour out Thy great mercy, granting all their petitions unto salvation.

Grant this, O Lord.

And those whom we have not remembered, through ignorance, forgetfulness, or

the multitude of their names, do Thou Thyself, remember, O God, who knowest the age and name of each, and hast known them even from their mother's womb.

Lord have mercy.

For Thou, O Lord, art the Helper of the helpless, the Hope of the despairing, the Preserver of the tempest-tossed, the Healer of the sick. Be Thou Thyself all things to all men, who knowest each one and his petition, each house and its need.

Lord have mercy.

Stretch forth Thy Hand from on High and touch the hearts of our enemies, that they may turn unto Thee, the God of Peace Who lovest Thy creatures, and for Thy Name's sake strengthen us who put our trust in Thee, and by Thy might hear us we beseech Thee, and have mercy.

Lord have mercy.

And for those also, O Lord, the humble beasts who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the world.

Lord have mercy.

Preserve, O Lord, our dwellings, and every city and country from famine, plague, flood, fire, sword and incursion of foreigners.

Grant this, O Lord.

For the Peace that is from above, for the good estate of the Holy Churches of God and the union of them all, let us beseech the Lord.

Grant this, O Lord.

Bless by Thy goodness the crown of the year, stay the schisms of the Churches, restrain the raging of the nations and accept us all in Thy Kingdom, making us sons of the light and sons of the day, and bestow on us Thy peace and Thy love, for Thou hast given us all things.

Grant this, O Lord.

And may we with one mouth and one heart glorify Thy ever-blessed Name, of the Father and of the Son and of the Holy Ghost, now and ever and unto the ages of the ages. *Amen.*

From the Parish of St. Luke and the Epiphany comes the report of an anonymous gift of \$1,000 to start an endowment for the summer "Fresh Air" work which is being prosecuted by this church so vigorously and upon rather unusual lines.

THE UNITED OFFERING

III. The Ideal and The Aim

BY THE DIOCESAN TREASURER

A Happy New Year to all contributors to the United Offering, and do not be troubled about the future. Let us be optimistic. If the United Offering means anything to the women of the Church, if it is indeed our Thank Offering for the blessings of our lives and the privilege of service, then it must increase rather than decrease, even at some personal sacrifice; for surely there was never a time when the women of America had so great cause for thankfulness, in that their loved ones have not been taken from them and their homes made desolate; and there were never such wonderful opportunities for the women of America to serve—the Church, their country, and the world. Already special Thank Offerings have been received.

THE IDEAL

The ideal for the United Offering is, that every Churchwoman, in every parish of every diocese and missionary district, shall have a share in it. Only so can it be in very truth a "united" offering.

As yet we are far short of the ideal. Take our own diocese as an illustration. There are about 36,000 women communicants. Of this number not more than 3,500 are interested in the United Offerings! Nevertheless, Pennsylvania has always held the first place on the list of contributing dioceses. This fact gives a hint at the possibilities for our United Offering if its ideal were realized by the whole Church. How can Pennsylvania attain the ideal? Only as it is reached in *all* the parishes, and, with the interest and co-operation of the rectors, this is not impossible. There should be a United Offering treasurer in *every* parish. The work is very definite—simply to reach *every* woman; but, in the large parishes, the treasurer should have an assistant, or the help of a committee of women who understand the meaning and the value of the United Offering.

In every consideration of the attainment of the ideal, we should keep in mind two facts. One is, that the United Offering must always be over and above everything else, never interfering with regular offerings; the other, that the United Offering "unites"—the large gift and the small. From the individual offering of \$5,000 placed upon the alms basin at the last triennial service, all the way down

the scale, to "the penny a day for our blessings," the cost of one trolley ride a week, or even the value of one postage stamp, all together make up the sum of our United Thank Offering, and should in time bring the realization of the ideal.

THE AIM

The aim for the United Offering is twofold, by prayer to influence "the gift of life," and, by "the gift of means," to at least relieve the Board of Missions of the support of all the women workers.

Almighty God, Lord of the Harvest, we humbly beseech Thee to send forth more labourers into Thy harvest, and especially to put it into the hearts of many faithful women to give themselves to Thy work in the Mission field; or, if they cannot go themselves, to give of their substance gladly, as Thou hast prospered them. And so may the bounds of Thy blessed Kingdom be enlarged; through Jesus Christ Our Lord. *Amen.*

This, the United Offering prayer, is one of our most precious possessions. We cannot urge too strongly its daily and expectant use by every contributor.

The fulfilment of the aim in its two parts should ever stand as a tremendous incentive. What greater service can the women of the Church render than that, as laborers together with the Lord of the harvest, their united intercessions shall be so impelling as to search the hearts and kindle the devotion of young lives fit for the Master's use? And what higher satisfaction than to prove ourselves a very real Auxiliary to the Board of Missions by providing the means for the support of all our women missionaries?

Recent information from the Recording Secretary at the Church Missions House is to the effect that our triennial offering would need to be \$500,000 in order to pay the salaries of every woman worker in the domestic and foreign fields. Surely even that amount would be a small *Thank Offering* from some 500,000 women communicants of the Church—an average of only *one* dollar for *three* years! What share shall Pennsylvania have, at St. Louis in 1916, in this quite possible increase in our United Thank Offering?

The American Church in Paris has been rendering splendid help in the hour of need. Many Americans reached Paris without luggage, or money, many of them sick and many of them unable to care easily for themselves as they spoke only English. Much work has also been done among the French poor.

DEVOTIONAL DEPARTMENT

THE REV. HARRY RANSOME, Editor

THE LIFE OF THE SPIRIT

Life in the Church is the life of fellowship with a living person. The bond which binds us all together in one is the Spirit of the Living Jesus. Christ incarnate took our common life, He atoned for us and now we rejoice in his sanctified and glorified life, the life of the Spirit, which is the common life of Christ in every man binding him to Almighty God. The spirit of peace, and joy, and strength, which is in Jesus passes over to us and becomes our strength and support, our joy and peace. But are we conscious of this gift? St. Paul cries "I can do all things through Christ who strengthens me." Can you say this? Can you say your weakness is turned to strength? are you conscious of a freedom and fullness of life which is ever increasing in intensity? Many of us are obliged to answer in the negative and the temptation is to grow despondent over ourselves. Despondency is the most dangerous foe we can encounter; it magnifies our difficulties and saps our confidence by keeping our minds and hearts holden at the point of danger without any suggestion of help or assistance. Thus is created a sense of failure with no desire for further effort. Despondency is almost the greatest temptation to which one may fall heir; it is so difficult to detect, because under a plea of unveiling our true selves it takes away our confidence and hope. A conviction that we "shall fail again as usual" prevents us, under a false sincerity, from employing the means of grace which God has given us because we want to be "honest" with the Almighty.

If we turn to the strong men of God, we find they did not hope in God because they were faithful; they were faithful because they first hoped in Him. Observe, for instance, St. Paul does not say, "I have

obtained mercy because I have been faithful" but what is the opposite of this "as having received mercy of God, to be faithful." His faithfulness is founded, first, on hope in the mercy of God, and secondly in the confident determination to be faithful by the power of the Living Spirit of Jesus.

Now it is right to know ourselves, and temptation is often the means of revealing the interior of our hearts to ourselves. By its aid we can detect weak and sinful tendencies. And such a sight must dispel any self-complacency we may feel in our interior life. Possibly it may give us a just contempt for ourselves; such a feeling at times is beneficial for it pierces our pride—that pride which may have been a feeder to our despondency. Perhaps in the past we have been guilty of two mistakes: we have realized our weakness but not our strength; we may have sought the aid of God and expected Him to work independent of ourselves. In the order of the Mediatorial Kingdom, the weakness of man is associated with the power of God. God and man together, not man alone or God alone, not man independent of God, but man taken in to God by union with His Eternal Son. Face to face with our weak tendencies what can we do with the past? Nothing but throw ourselves on those very elements on which confidence and hope are founded—the goodness, mercy and love of our Father.

But we have still the present and future to consider. The difficulty lies in our heart and will. Christ says that whosoever will use his life for His sake shall find it. But the modern idea of personality says: "*I am myself* and whatever the *I* may do or suffer, the "*I*" remains a fixed permanent quality which is an unchanging entity. But is this a notion of true

freedom? Why does the drinking man *not* become temperate? He desires it, what presents him doing so but himself, and he cannot throw off the incubus of habit. Can we call this freedom? The truth is the faculty of free-will is divine; it is the image of God in man; our wills are only free as they respond to the Divine will. Free-will with which we are endowed is our possibility of making our very own the things which belong to our highest and noblest self; the capacity of making a perfect response to God. Freedom then is self-identity with Goodness; it is being of one spirit with Christ. What we need is more absolute faith that we are so possessed with the Spirit of the Living Christ, that in spite of our falls and weak tendencies we can be more than conquerors through Him.

But let me put one searching question: are you quite sure you do not love the sin you bewail? Are you sure you want to give it up in spite of your profession of sorrow? The answer to this question will lie in deeds not words. How far are you willing to discomfort yourself in co-operating with the Spirit of Jesus?

The Society of Sacred Study will hold a conference in the Assembly Rooms of the Church House, Monday, January 25th, at 2.30 P. M. The subject of discussion will be the book entitled "The Resurrection and Modern Thought," by the Rev. J. W. Sparrow-Simpson. The opener is the Rev. R. Bakewell Green. These conferences are public, all the clergy are invited and urged to attend. The day, place and hour are selected with especial reference to their convenience. Those already held have proved for those who took the trouble to come wonderfully helpful.

CHURCH UNITY SOCIETY

The semi-annual meeting of the Executive Committee of the Church Unity Society was held at the church house, on November 27th. Bishop Talbot, the acting president, was in the chair. Reports of the General Society and of the Standing Committees showed that interest in this movement is still extending and increasing. Action was taken for holding conferences of clergy to discuss the subject.

CHURCH MUSIC DEPARTMENT

S. WESLEY SEARS, Editor

We are in receipt of a letter from Mr. Stuart MacLean, the clever and capable choirmaster of Trinity Church, Pittsburgh, from which we quote the following:

"We do have good congregational singing. Trinity is a big down-town church; we have many strangers. The Te Deum, the anthems, and all the canticles except the Venite and Benedictus we keep for the choir. The Te Deum, Magnificat and Nunc Dimittis, Jubilate (and occasionally the Benedictus) are always sung anthem-wise. On the other hand, we have five or six Venite chants, all sufficiently low and simple to attract the congregation; the Benedictus chants ditto. Not because we admire it musically, but because the people will sing it as they sing no other setting, we always use the old chant Gloria in Excelsis, and we sing it with a fervor and fire that make it, as it should be, the high point in the service.

"Our hymns we sing with spirit and plenty of organ. We do not attempt to make anthems of them, either in coloring or phrasing. In the evening the sermon hymn is always one widely known to all Christian churches, such as 'All hail the power,' and it is the exception when the congregation does not sing two or three verses without the choir. We frown on new hymn tunes, and flossy hymn tunes, believing that association has wedded certain tunes to certain words. We would die in our tracks before singing anything but the old tune to 'Onward, Christian Soldiers.' Both in hymns and chants we take the position that these things belong most of all to the congregation, and, by the same token, I rise to remark that the congregation sings.

"We always do Merbecke at Communion, and the people sing that too, not loudly, but audibly and happily. We never use a signal note of any sort to start anything, and we find that the congregation picks up its hymn verses quite well. There is no dawdling or lost

motion anywhere, and the people, I observe, are not only glad to be picked up and swept forward, but scramble quite blithely themselves and enjoy it. We have so far succeeded in making a congregation-singing parish that at Advent and Lenten noon services we need no choir nor even a precentor to lead the singing. We select the familiar old tunes and the people do the rest."

It is so interesting to hear of a congregation taking such a hearty part in the service that we are quite willing to subscribe to Mr. MacLean's dictum that "the Gloria in Excelsis" is the high point in the service, although we have always been taught that the climax is reached at the Consecration. And to listen to a large body of people sing several verses well without choir or precentor we also "would die in our tracks before using anything but the old tune to 'Onward, Christian Soldiers,'" notwithstanding the fact that we know congregations having excellent taste who prefer the settings by Barrington and Fuller. However, we would be willing to listen to or play almost any tune in order to get the people to sing heartily.

In a recent conversation with a prominent priest, he said: "I am tremendously interested in congregational singing, and try to encourage it in every way possible. I don't care what the words of a hymn are, but I must have a good stirring tune that the people can sing. They may sing 'Eny, meny, miny, mo' instead of the regular words if they wish, only they must sing. What I want is the psychological effect of the tremendous volume of tone produced by a great body of people singing."

While we may not all agree that "Eny, meny, miny, mo," even when sung to a stirring tune, would be particularly edifying, yet the idea back of it is exactly right—make a singing congregation and you will have a live and earnest congrega-

tion. Then comes the question that is discussed in some religious paper or other almost every week—"Can it be done?" Our reply is, "Yes, it most assuredly can be done," and the fault for its non-existence at the present time does not rest entirely with the occupants of the pews, who cannot be expected to take a very earnest part in three or four different hymns every Sunday morning, with few duplications throughout the year.

In order to bring it about the clergy might find it necessary to curtail the number of hymns used, repeating the newer ones frequently in order that the people may learn them by constant repetition. And those of us who are choir-masters and organists may have to see some of our pet tunes put aside because they are too high for a mixed congregation. Several of the finest tunes in our Hymnal (which, by the way, is not a model of excellence) go as high as F sharp, G, and even A flat, which notes are entirely beyond the range of any congregation.

Therefore, if we wish to encourage the rank and file of the people to take part in our hymns, we shall have to sacrifice the aesthetic and proper for the useful and well known. Let the minister announce "Nearer, my God, to Thee," "Stand up, Stand up for Jesus," "My Faith looks up to Thee," or any of three-score equally popular hymns, and hear how the people take their part; but let him announce some other hymn equally good but unknown to the congregation, and it will be left to the choir alone. Some may ask, "Are we to use the same old hymns time and time again *ad nauseam*?" Not necessarily, but in adding to the repertoire of hymns and tunes it would be wise to choose such as can be readily learned, and then repeat them at sufficiently close intervals as to enable the people to become thoroughly acquainted with them. In this way quite a few new hymns could be added each year, and in time there could be no fault found either with the way in which they are sung or with the limited number known to the congregation. In one church ten new hymns were recently used on four consecutive Sundays. Needless to remark, the people did not sing them, and said they did not like them. And no wonder, for so much new food had given them hymnological indigestion.

In conclusion, we reiterate what we believe, that good congregational hymn

singing may be obtained either by using well known hymns exclusively, or else by singing and re-singing new ones until we learn to know and love them. Whether the result is worth the price paid remains for each individual parish to decide for itself.

The annual service of the American Guild of Organists, sung by combined boy choirs, was held in the Church of the Advocate on Wednesday evening, December 11th. The church was completely filled, in spite of the inclement weather, and it seems to be the consensus of opinion that it was one of the finest and most devotional services given in the city in recent years. The boys and men sang superbly, and deserve the heartiest thanks of our church people for being willing to give their time and work to present an ideal evening service to the diocese. Architecturally and acoustically the Church of the Advocate is just such a building as to justify the remark made by one woman: "I sat there looking around and listening to the music, and easily imagined myself in a grand old English Cathedral for Evensong." A fine and forceful address was delivered by the Rev. Henry Martyn Medary, in which he made a strong plea for the beautiful in church music.

Ralph Kinder announces his annual series of organ recitals in the Church of the Holy Trinity on the last four Saturday afternoons in January, commencing promptly at 3.45. These recitals are always exceedingly interesting and well attended. The assisting soloists will be: January 9th, Bessie Kille Slauch, soprano; January 16th, Jacob G. Garbes, violinist; January 23d, Helen Hamilton Ackroyd, contralto; January 30th, Henry Hotz, bass.

St. Clement's Church, the Rev. Charles S. Hutchinson, D.D., rector, can now claim to be one of the most beautiful edifices in Philadelphia. The picturesqueness of the exterior of the group of buildings at Twentieth and Cherry Streets has always attracted the lover of ecclesiastical architecture, but the dinginess and gloom of the interior was forbidding and almost repellant to all except those who had learned to love it by constant attendance and feeling the spirit of devotion which seemed to per-

vade the place. As one person (a Presbyterian, formerly a Friend) expressed it, "When one enters St. Clement's, ugly as it is, he immediately feels that he is really in church."

But the ugliness has now all been changed to beauty; a few years ago the sanctuary was raised in height and a new altar and reredos placed at a cost of nearly \$30,000. Last year the roof was repaired, the side walls painted, and an exquisite hardwood ceiling put in at a cost of approximately \$25,000. This year, thanks to a bequest from Mrs. Elias Boudinot, an exceedingly artistic Lady Chapel has been built at the east end of the south aisle, and the splendid old organ has been rebuilt and enlarged, making it one of the finest instruments in the city, which is but fitting, for a service such as is in vogue at St. Clement's makes use of the best in all the arts to present its ideal of worship to the people; and in the art of sacred music the organ plays a most important part.

The new organ, which was used for the first time on St. Clement's Day, has four manuals, is electric throughout, contains 55 speaking stops, 30 couplers, 40 combination pistons (8 operating on entire organ), 3 reversible pedals, 11 combination pedals, duplicating some of the pistons, 5 cancellers operating separately on all manuals and pedals, Crescendo pedal, Sforzando pedal, 3 swell pedals operating on great and choir, swell and solo; and a master pedal to control all swells so as to make one great crescendo on the entire organ.

St. Clement's is to be congratulated upon having such a magnificent instrument, and it should be of great value in enhancing the beauty of an already remarkable service.

Four organ recitals will be given on the magnificent new four-manual organ in St. Clement's Church at eight o'clock in the evening on the dates following: January 6th, Henry S. Fry; January 13th, Rollo F. Maitland; January 20th, S. Wesley Sears; January 27th, Harry C. Banks, Jr.

The Ferial Choral Service, as used by the Pennsylvania Chapter of the American Guild of Organists, published by THE CHURCH NEWS, 1016 Arch Street. This setting was used for the first time at

the recent Guild Service in the Church of the Advocate. It differs from the old one in eliminating all unnecessary commas, marking the breathing places with asterisks, placing an accent mark over important syllables so that the intoning of the service will bring out clearly the sense of the words, and in changing the punctuation and ending of the response, "For it is Thou, Lord, only, that makest us dwell in safety." The interest of our Bishop in this arrangement is evidenced by the following letter:

"I am glad to write a line of hearty approbation of this arrangement of the Ferial Choral Service, prepared and published for the Pennsylvania Chapter of the American Guild of Organists. It shows a carefully trained sense of fitness and an accurate knowledge, which ought to be of much service in raising our musical and liturgical standards in this diocese. The musical customs and methods in our churches are in much need of criticism. In the Church in this country we have not had the advantages of a well-settled musical tradition, nor have we had a sufficient number of well-trained musicians. Each parish organist has, therefore, been obliged to shift largely for himself. As a consequence, not only is there much diversity in the rendering of our choral services, but some customs in singing and chanting have come into use which are entirely indefensible, and yet persist simply through ignorance of what is right and proper. Opinions may, and do, differ rather widely as to the beauty and usefulness of choral services, but every one must agree that if, and when, the services of the Church are sung, they ought to be sung rightly. It is just here that Mr. Sears and Mr. West will give us useful help. The service is published in a convenient and inexpensive form, and I hope it will be largely used through the diocese."

(Signed) P. M. RHINELANDER,
Bishop of Pennsylvania.

The House of Bishops at its meeting in Minneapolis on October 8th elected four missionary bishops: The Rev. Herman Page, D.D., rector of St. Paul's, Chicago, to be Bishop of Spokane; the Rev. Paul Jones, of Salt Lake City, to be Bishop of Utah; the Rev. George C. Hunting, Secretary of the Eighth Province, to be Bishop of Nevada, and the Rev. Hiram Hulse, Archdeacon of Orange, to be Bishop of Cuba.



ST. TIMOTHY'S CHURCH, ROXBOROUGH

INTERIOR RENOVATIONS AT ST. TIMOTHY'S ROXBOROUGH

On the First Sunday in Advent, 1914, St. Timothy's Church, Roxborough, entered upon its fifty-sixth year of existence. The date, besides marking the fifty-fifth birthday anniversary of the parish, was an unusual occasion because of the practical completion at that time of certain renovations and additions to the interior of the church fabric, carried out during the past year by the congregation and dedicated to "the Greater Glory of God."

The scope of the operations, based upon designs by the architects, Messrs. Zantzinger, Borie and Medary, of Philadelphia, included a thorough repairing and renovation of the church interior, which had become disfigured in various ways through the wear and tear of time; a rebuilding of the organ, with electrical connections to a new console; and the erection of a side chapel within the present church, for early celebrations of the Holy Communion. The work was begun about

the first of July, 1914, and continued during the summer months without disturbance to the regular order of services or to the worshipers. The character of the renovations undertaken, as distinct from the additions, may be summarized briefly as follows: the cellar of the church completely floored with concrete; walls of the nave, choir and sanctuary cleaned and repainted in monochrome; pews cleaned and stained, and kneeling pads substituted for the former hinged wooden stools; windows re-leaded in the central tower lantern; and an extension of the electric lighting system throughout the nave. But besides this work, attention may be called especially to those features of improvement which have made St. Timothy's Church one of the most beautiful sacred edifices in the diocese. These are, first, the general architectural treatment of the interior decoration scheme, confined chiefly to the eastern end; second, the substitution of a rood-beam, surmounted by a "Calvary," in place of the

old rather crudely-designed choir screen; and, third, the addition of the chapel, dedicated in honor of the Blessed Virgin.

Perhaps one of the most difficult architectural tasks, especially in ecclesiastical design, is the proper blending of new work with the old in order to produce that harmony of detail so essential to an atmosphere of repose both in ornament and composition. Such an effect has been obtained most happily by the elimination of the unintelligible mixture of straight lines, curves and angles, which were so distinctive of the former interior architecture of the church; and by the application of a more uniform and pleasing "straight line" treatment, having for a focal point the low-crowned apse, with the high altar of Caen stone and marble, backed by the brilliant mosaic reredos, as the central composition. Around the sanctuary walls has been placed an oak wainscoting, with a new credence and sedilia located alongside each other on the epistle side. The general effect of dignity has been enhanced

further by the erection of a rood-beam of solid oak between the wooden pillars of the nave flanking on one side the lectern, and on the other side the pulpit. The beam supports in the center a noble and massive crucifix of wood (by Kirschmayer), with smaller carved statues on either side of the Blessed Virgin and St. John; the whole forming a composition of the most appealing symbolism. The chapel is built in between the south wall of the church and the choir, the construction being entirely in dark oak. The altar is also of oak, with solid panels and overhung by a carved canopy, under which is inset as an altarpiece a copy of Raphael's lovely "Madonna" (in the Uffizi Gallery in Florence), popularly known as the "Madonna of the Goldfinch." The chapel furnishings include the altar with its usual ornaments; the credence; an antique brass sanctuary lamp, and a communion rail. The architectural effect thus presented is charming in the extreme, since the chapel, separated as it is from the choir by a parclose richly carved, forms by itself a complete and harmonious unit within the church.

The space behind the chapel is given over partly to the new organ console, facing the choir, and to accommodations for the organist; and partly to a much-needed enlargement of the former sacristy, which has now been furnished with suitable closets, vestment chests, etc., for the convenience of the clergy and acolytes. The total cost of the various renovations and improvements in St. Timothy's Church approximates \$10,000. The dedication ceremonies were made noteworthy in the history of the parish by the presence of the Bishop of the Diocese, who consecrated the new chapel and acted as celebrant at the 7.30 A. M. service held therein.

J. HARTLEY MERRICK.

A PARISH OBSERVANCE

Grace Church, Mt. Airy, celebrated the twenty-fifth anniversary of the dedication of the present church edifice in the week of All Saints' Day and its Octave. The observance was planned in a most thorough and comprehensive fashion, and from all accounts was carried through most successfully. As a souvenir, a special number of the parish paper, considerably enlarged and profusely illustrated, has been prepared and widely circulated. An interesting feature of the observance was

the provision made not only for the different groups in the congregation ("grown-ups and children"), but the exact and careful way in which all the interests of a parish (devotional, intellectual, social, recreative, practical), to say nothing of the causes of the Church (Missions, Social Service, Religious Education, Guild Work) received, each its due and proportionate share of consideration. From the rector's sermon, preached at the Festival Eucharist on All Saints' Day, the following suggestive account of "forward steps in the past year" deserves quoting:

"The Kindergarten canvass and sending out of coaches to gather the little children for the church school; the first year's work of the graded school; the beginning of a course of teacher training; the Every Member canvass instituting the duplex envelope system which has resulted in larger giving both for missions and parish work and eliminated the dreaded deficits; the establishment of an Endowment Fund; the organization of a Social Service department; the development of a superior troop of Boy Scouts; the organization of the Young Churchmen's Association and of a Servers' Guild; the beautifying of the church by the addition of the west window and other ornaments."

Bishop Rhinelander, the Rev. Dr. Lester Bradner, the Rev. Franklin J. Clark, Mr. George H. Streaker, Mr. Clinton Rogers Woodruff, and the Rev. James H. Lamb, D.D., were among those outside of the parish who participated in one and another of the exercises which marked the varied program of the week. Dr. Lamb had assisted in the cornerstone laying in 1888, and very properly was chosen as historian. His sermon, which was preached at the closing service on the evening of Sunday, November 8th, gives a very complete sketch of the parish and is printed in full in the souvenir issue of the parish paper.

Not the least happy outcome of the observance is the following significant list of memorials and gifts, which were either in place for, or were promised during, the anniversary week:

A double window, to be placed in the south transept. Subject: The Annunciation. A memorial to Caroline Martin Breed.

A single window in the chancel. Subject: The Supper at Emmaus.

A new Bible for the lectern. A memorial to Lelan Bates.

A Book of Altar Services. Presented by the Communicants' Guild.

A Litany Book. Presented by Chapter No. 490, Brotherhood of St. Andrew.

An altar Prayer Book and Hymnal. Presented by the Junior Auxiliary.

A brass Lectern Lantern. To be presented by the vestry.

A Crucifix for the Sacristy. To be presented by the Servers' Guild.

A silver Lavabo, for use in the Holy Communion. Presented by the Altar Guild.

Cushions for the Choir Stalls. To be presented by the Woman's Auxiliary and Guild.

Prayer Books and Hymnals. To be presented by the Church School.

Pictures of several of the former Rectors of Grace Church. To be presented by the Social Service Committee.

Picture of the Bishop of Pennsylvania. Presented by the Young Churchmen's Association.

Funeral Pall and Bier. Presented by the Rev. Dr. Breed.

Silken Flag. To be presented by Troop 67, Boy Scouts of America.

A bronze Tablet in memory of the Rev. Simeon C. Hill. To be presented by members of the congregation.

B. S. S.

SPECIAL APPOINTMENTS OF BISHOP RHINELANDER

- Jan. 7.—Continuation of the Bishop's Lectures at Houston Hall, University of Pennsylvania, on "Christian Character as Related to the Christian Creed." Subject for the day: "Faith Essential to Discipleship."
- 8.—10-4. Day of Missionary Devotion and Conference at Emmanuel Church, Holmesburg.
- 11.—2.30 P. M. Meeting for the Junior Clergy of the Diocese at the Bishop's House.
- 14.—4 P. M. Lecture at Houston Hall: "The Creed as the Voice of Faith."
- 18.—3.00 P. M. Quiet Hour at The Church Training and Deaconess' House.
- 19.—4 P. M. Meeting for the Junior Auxiliary at 1630 Locust Street.
- 20.—8.00 P. M. Missionary Meeting at the New Century Club.

- Jan. 21.—4.00 P. M. Lecture at Houston Hall: "The Holy Spirit and the Christian Life."
- Feb. 1.—4.30 P. M. Meeting for the Junior Auxiliary at St. Peter's Church, Germantown.
- 8.—2.30 P. M. Meeting for the Younger Clergy at the Bishop's House.
- 10.—Meeting of the General Board of Missions at New York.
- 11.—Meeting of the Executive Committee of the World Conference on Faith and Order.
- 15.—10.00 A. M. Pre-Lenten Meeting for the Clergy at the Church House.
6.30 P. M. Banquet for Church Students of the University.
- 16.—10.00 A. M. Meeting with Miss Coles' Bible Class.
- 17.—Ash Wednesday. 12.30 P. M. Noonday Address at Garrick Theatre.
- 22.—Meeting for the Brotherhood of St. Andrew at the Cathedral of St. John the Divine, New York.

SPECIAL APPOINTMENTS OF BISHOP GARLAND

- Jan. 6.—Evg. Consecration of the new organ at St. Philip's Church, West Philadelphia.
- 8.—12.00 M. Preacher at the Divinity School.
- 12.—Co-Consecrator of the Rev. Dr. Hiram R. Hulse, Missionary Bishop-elect of Cuba, at the Cathedral of St. John the Divine, New York.
- Feb. 9.—Evg. Preacher at the Semi-annual meeting of the Daughters of the King at Grace Church, Philadelphia.
- 21.—A. M. Preacher in Christ Church Cathedral, St. Louis, Mo.
P. M. Preacher in St. Mary's Church, St. Louis, Mo.
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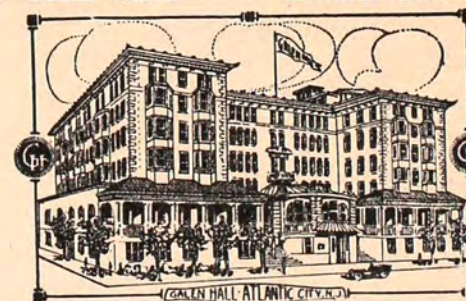
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ST. ANDREW'S MISSION

West Manayunk, Pa.

The following report addressed by the minister-in-charge to the members of St. Asaph's Church, Bala, which supports St. Andrew's Mission, seems to us of sufficient interest to be printed in THE CHURCH NEWS. This work is typical of much that is quietly and faithfully carried on in the Diocese. —THE EDITORS.

A recent article in one of our magazines on "The Church and Rural Life," made the statement that the curse of rural life was its social sterility. The article then went on to describe how the Church might do much to overcome this condition, if only it would recognize its great opportunity. The writer doubtless had in mind just such communities as West Manayunk, for previous to the coming of the new St. Andrew's Mission into its midst there was little opportunity for social intercourse among the people. The gift of the wonderful new building, however, has changed all this and proven a real blessing and benefit to the entire neighborhood. Through its many and varied activities, it is offering to the people opportunities for social intercourse and spiritual uplift greater than they have had hitherto. From the Mission building to the homes of the people have gone forth influences that make for a better, because of a more intelligent community. Let us examine the work of St. Andrew's Mission more closely and then we shall better understand just what is meant by these statements.

A proper survey of the Mission's activities should rightly begin with Sunday. This, of course, is the most important day of all, and that to which the work of all other days must lead and be subordinate. From the Sunday-school and service carried on quietly for twenty-five years has grown the greater St. Andrew's of today. The Sunday-school, which began with 12, now has an enrollment of 165, with an average attendance of 115. One is tempted to spend much time in describing the activities that fall under the work of the Sunday-school; the annual carol services at Christmas and Easter, the Christmas tree and entertainment, and the annual picnic are events of importance to the entire neighborhood. In its weekly offering and its annual gift to missions, the standard of the school is very high. Mr. George Sullivan is its superintendent. The evening service is one of dignity and beauty and in keeping with the beautiful worship of the parish church. Our

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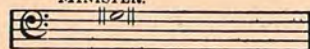
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The Confession.

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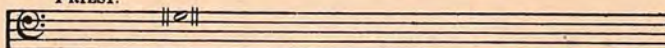


Almighty and most merciful Father.

PEOPLE.

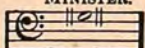
We have erred and strayed from Thy ways like lost sheep*
We have followed too much the devices and desires of our own hearts*
We have offended against Thy holy laws*
We have left undone those things which we ought to have done*
And we have done those things which we ought not to have done,*
And there is no health in us*
But thou O Lord have mercy upon us miserable offenders*
Spare thou those O God who confess their faults*
Restore thou those who are penitent*
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant O most merciful Father for His sake*
That we may hereafter live a godly* righteous* and sober life*
To the glory of thy holy Name*

A-men.

The Absolution.
PRIEST.

Almighty God Thy holy Name.

MINISTER.



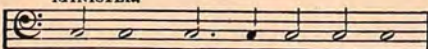
Our Father,

PEOPLE.

Who art in heaven* Hallowed be thy Name* Thy kingdom come* Thy will be done on earth as it is in heaven* Give us this day our daily bread* And forgive us our trespasses* As we forgive those who trespass against us* And lead us not into temptation* But deliver us from evil* For thine is the kingdom, and the power, and the glory* For ever and ever*

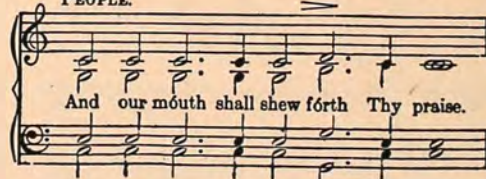
A-men.

MINISTER.



O Lord, o - pen Thou our lips.

PEOPLE.



And our mouth shall shew forth Thy praise.

"It shows a carefully trained sense of fitness and an accurate knowledge, which ought to be of much service in raising our musical and liturgical standards in this Diocese. . . . I hope it will be largely used."

PHILIP M. RHINELANDER

Bishop of Pennsylvania

Special Notice

If any of the clergy have any items of musical interest to report from their parish we shall be glad to include them in our Church Music Department. Notices of same should be sent to

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choir, under the excellent leadership of Mr. James M. Bryans, has done much to bring about this standard. The attendance at the services has been most gratifying, averaging 75, and several times has gone over one hundred. This represents an increase of over 200 per cent above the attendance in the old building, as well as a 40 per cent increase in the Sunday-school attendance.

Through the courtesy of the rector, we now have a monthly celebration of the Holy Communion, which nearly all our communicants attend regularly. There have been a number of baptisms and two weddings in our beautiful chapel, and each one of these sacred events helps to make St. Andrew's Mission more dear to the people. As the years roll on, it will become to them more and more a shrine round which will cluster sacred memories of their earlier lives.

Early Monday morning the children of the neighborhood may be seen wending their way toward the Mission. These little tots are members of the kindergarten, who are instructed daily by Miss Davis, a trained kindergarten teacher. Organized in the new building, this work affords unusual opportunities for influencing the children in their most formative years, and the teaching thus imparted will bear fruit many fold in years to come. It is through these little ones that we are often able to reach the older members of the family at home. There are fifteen children on the roll.

One of the most interesting organizations is St. Andrew's Men's Club, with an enrollment of 110, and still growing. The men have the use of the first floor, and every week-day evening members

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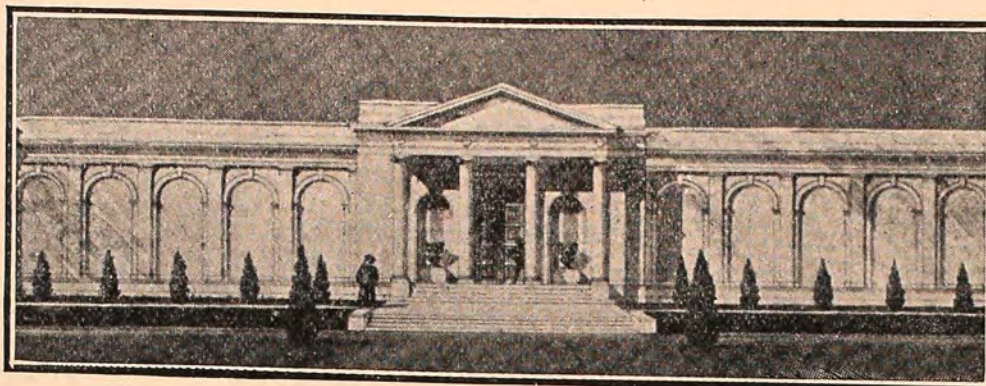
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may be found there enjoying the privileges of the club. Its influence for good upon the young men of the community is incalculable. The club meets weekly on Tuesday evenings, when from fifty to seventy men may be found in the Mission gathered together for social intercourse, mutual betterment and community uplift. The members pay an initiation fee and monthly dues. Through the courtesy of Mr. Horace J. Davis, the club has the use of a plot of ground on Ashland Heights as an athletic field. Here on Saturday afternoons the members of the Athletic Department may be found training for the opening field day and the ball games that are scheduled for the summer months. The spirit of loyalty which this organization has shown toward the work of St. Andrew's Mission is an indication of its hearty appreciation of the generous privileges which have come to its members in the new building.

What the Men's Club is to the men, the Girls' Friendly Society is to the girls. This work was established some years ago, and the fruits of its activities are discernible on every hand. The work is divided into two groups, Senior and Junior, the former meeting on Tuesday evening, the latter on Saturday afternoon. There are sixty-one girls in the Senior Branch and six associates; and eighty-five girls in the Junior Branch, with seven associate workers. There are classes in cooking, sewing, designing and literature; and for the younger children of the Junior Branch, kindergarten work, such as the making of tree ornaments, scrap books, etc. Mrs. George B. Atlee

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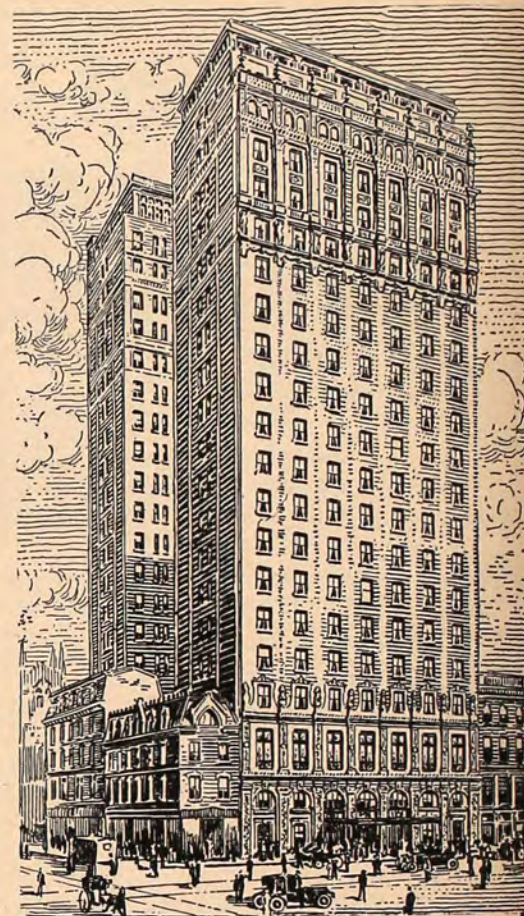
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Phila.

is president of the Senior Branch, and Mrs. Frederick Fleck of the Junior group. The work is most valuable and carefully planned, and its influence upon the girls is inestimable.

To the mothers and children probably no day in the week is more important and popular than Thursday. For this is the afternoon of the Mothers' Meeting, when mothers and children gather together, the former on the third floor and the latter on the first floor, where the children are happily cared for while their mothers attend the meeting. The members spend much of their time in sewing, usually some one reading to them as they work. There are also social times, games being enjoyed and refreshments provided. To these busy housewives, tired with the monotony of their daily routine, Thursday afternoon and Mothers' Meeting comes to them as a fresh breeze from the hills comes to the tired traveler after a long day's journey. The success of this work has been due to the tactful and sympathetic leadership of Mrs. David E. Williams, of Bala. To her the mothers look up as a true friend and guide.

On the first Thursday afternoon of each month the local circle of the King's Daughters holds its meeting. This organization is the oldest in years and service of any in the Mission, and is more vigorous and hearty today than ever before in its history. For nineteen years the King's Daughters Circle has been a veritable backbone to the work and has never failed to respond nobly to any call that has been made upon



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its members. The Circle is organized to promote spiritual growth and to stimulate Christian activity, and, as might be expected, its members are leaders in all good works of the Mission. Mrs. George Sullivan has been the leader since its organization.

The baby work of the new Mission is the Boys' Club, which meets on Thursday evening. There are twenty-five members. The boys pay monthly dues and enjoy social evenings together. During Lent they sold over ten thousand penny Easter eggs, in order to raise money for the Easter offering and for their club equipment. They hope eventually to fit up the old building for basket-ball. The Mission will hear more of this organization later.

St. Andrew's Guild meets monthly, save during Lent, on the second Wednesday evening. The Guild comprises the entire membership of the Mission congregation and holds itself responsible for the general work of the Mission. Under its auspices a very successful block party was given last summer, and the Dramatic Club gave a successful play, which resulted in the purchase of a new piano for the building. The Guild meetings are always

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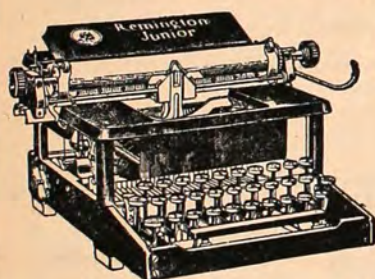
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opened with a short devotional service, followed by a business meeting, the remainder of the evening being given over to social diversions. The members value these meetings highly. The work of the Guild is subdivided into various activities, each assuming responsibility for some feature of the life of the Mission.

This, then, is a brief outline of the Mission's activities. It has been impossible here to describe the work in detail. To do full justice to the subject would require more space than is now available. This is but an attempt to show briefly that for which the Mission stands and to indicate slightly its growing influence upon the life of the community. The Parish of St. Asaph has invested much money, prayers and service in the work of St. Andrew's Mission. This statement may, therefore, give some conception of the wonderful returns that are accruing from that investment, results that show clearly that God's blessing is abundantly upon the work. That the Mission is helping to solve some of the problems of rural life in West Manayunk and making the community a better place in which to live is also evident.

PAUL S. ATKINS.

During the recent visit of Mr. Sherwood Eddy to Changsha, as many as 4,000 students turned out to hear him on a single day. Over 1,500 men and women signed cards asking to enter Bible classes. All but 240 of these were men. The Church at Changsha, is a memorial to Robert Treat Paine of Boston.

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which extends a welcome hand to the sinful and fallen man, saying, "We are glad to see you. We want to help you. We want to lift you up. Come in. Here is some warm food for your stomach, some cast-off clothing for your back, some half-worn shoes for your feet, some work for your hands, and above all, the bread of life and the robe of righteousness for your soul."

Will you not, during the Winter season, help us in this honest effort to do something for the out-cast and wanderer? Cast-off clothing, groceries, provisions, etc., may be sent to J. R. McIntyre, Superintendent of the Home, East Cheltenham Avenue, Germantown, Philadelphia. Contributions of money to M. H. Harrington, Treasurer, 112 West Upsal Street, Germantown, or to the President. We invite you to visit the Home, or we will send you upon application, a booklet describing in full our work.

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Chapel attendance.....	69,279
Meals served.....	90,536
Beds rented.....	56,385
Men using Reading Room.....	22,000
Free Baths.....	13,147
Men working in Industrial Department....	6,272

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